C. Shackle

PUNJABI

A complete course for the beginner

TEACH YOURSELF BOOKS

PUNJABI

Punjabi is one of the more important regional languages of India and Pakistan, and is especially widely used by immigrants from those countries to Britain. This book presents a simple everyday form of Punjabi based on the standard Majhi dialect spoken in Lahore and Amritsar. The main points of grammar and a basic vocabulary are introduced in a series of graded lessons, each of which is provided with keyed exercises. Particular attention is given to explaining the details of the pronunciation and a phonetic script is used which clearly represents these. For those who want to be able to read Punjabi, there is a chapter on the Gurmukhi script, but the book may be used by those who wish only to learn to speak the language.

TEACH YOURSELF BOOKS

PUNJABI

C. Shackle
B.A., B.Litt.

ST. PAUL'S HOUSE WARWICK LANE LONDON EC4P 4AH

First printed 1972
Second impression 1974

This volume is published in the U.S.A. by David McKay Company Inc., 750 Third Avenue, New York, N.Y. 10017

ISBN 0 340 12464 4

Printed in Great Britain for The English Universities Press Ltd.
by Fletcher & Son Ltd, Norwich

Contents

Introduction

The Punjabi language

Punjabi is distantly related to English, being a member of the same Indo-European language-family. It is more closely connected with the other languages, known as Indo-Aryan, spoken in Pakistan and northern India, but most nearly resembles Hindi and Urdu, the national languages of India and Pakistan. The large number of English loan-words that have entered Punjabi in the last hundred years ease the task of the English-speaker who wants to learn the language, and he will also find the grammatical structure, with its genders, declensions, tenses, etc., largely familiar in form, especially if he has studied a language like Latin or German, although Punjabi grammar is much simpler than either of these!

The Punjab, where Punjabi is spoken, was one of the largest and richest provinces of British India: in 1947 it was divided between Pakistan and India. Today Punjabi is spoken by a majority of the inhabitants of West Pakistan in one form or another, although (because of the educational system there) most Pakistani Punjabis write in Urdu, the official language, not Punjabi. In India, Punjabi is most closely identified with the Sikhs, who are nearly all Punjabi-speakers, and for whom it has the authority of a scriptural language: they use the special Gurmukhi script for writing Punjabi. Besides the Sikhs, there are many Hindu Punjabi-speakers in India. Since April 1968, Punjabi has been the official

language of the Indian state of Panjab. For those travelling or working in West Pakistan or north-west India, some knowledge of Punjabi is therefore a most useful asset.

Punjabis are among the most enterprising and adventurous peoples of India and Pakistan, and have emigrated from their homeland to many parts of the world, most notably to this country, where probably a majority of the immigrants from the two countries speak some form of Punjabi as their mother-tongue. The advantages of knowing some Punjabi to those who want to get into closer touch with Indian and Pakistani immigrants, whether for professional or just social reasons, will be obvious.

Punjabi literature has a tradition at least five hundred years old. Apart from some of the Sikh scriptures and other religious writing, there is some very fine poetry, generally simpler and easier to approach than that of many Oriental literatures. Nowadays there is an increasingly large output of novels, plays and short stories, some of them, especially the last, of a high standard.

The arrangement and use of this book

Perhaps the most difficult feature of the language to a beginner is the pronunciation, and the chapter on this should be read very carefully. A special phonetic script, used in the main part of the book, is introduced in this chapter. It is easy to learn, and is an accurate way of recording the sounds used in standard Punjabi. (It is basically the same as the script used in *Teach Yourself Urdu*, with some modifications for special Punjabi sounds.)

There follow 24 lessons, introducing the basic grammar and vocabulary, at the end of each of which there are exercises, to which a key is provided at the end of the

book. After working through these the learner should have a good grasp of the grammatical forms of the language and of the basic types of sentence construction.

The aim of this book is to present a simple, everyday form of Punjabi of the kind used by townspeople of some education, without dealing with very colloquial or rustic forms on the one hand, or with a high-flown literary language on the other. It is based on the standard dialect of Lahore and Amritsar. There are, however, many other dialects of Punjabi, as well as some differences between Indian and Pakistani Punjabi: an outline of these differences is given in Lesson 25.

For those who wish to read Punjabi, Lesson 26 deals with the Gurmukhi script. If desired, this may be read after the chapter on pronunciation, and the Gurmukhi script used in the exercises. (The Urdu script, used for writing Punjabi in Pakistan, is dealt with in *Teach Yourself Urdu*, pp. xxxviii–xxxix.)

At the end of the book will be found a set of grammatical tables, which it is hoped will prove useful as a handy reference guide to Punjabi grammar. There are also Punjabi–English and English–Punjabi vocabularies, containing the words introduced in this book. In the Punjabi–English vocabulary, Punjabi words are also written in the Gurmukhi script, which should help those who wish to practise writing the exercises in that script.

Those who finish the book should be able to carry on a simple conversation. But, as in learning to speak any language, practice with a native speaker is invaluable, both for acquiring a correct accent and for gaining fluency. In any city in England there will usually be Punjabi-speakers able and willing to help the learner in this way.

If the chapter on the Gurmukhi script is also covered, it should be possible to read newspaper articles and

similar pieces with the help of a dictionary, or of a Punjabi-speaker to explain the less common words. There are several Punjabi newspapers and magazines published in this country. In reading, as in speaking, practice is of course essential for those who wish to go beyond the basic outlines of the language, which are all that a book of this size and scope can hope to deal with.

Further reading

For those who wish to extend their knowledge of the written language in a systematic way, the best book available is Ved Prakash Vatuk, *Panjabi Reader*, published in two volumes as Level I and Level II by the Colorado State University Research Foundation in America in 1964. After finishing this book, it should be possible to begin on p. 87 of Level I. The two Punjabi newspapers published weekly in London, the *Panjab Times* and *Des Pardes*, will also be found useful by those seeking to improve their ability to read the language.

Pronunciation

P1 The Roman Script

To be fully understood when speaking any language, one must distinguish between its basic sounds (phonemes). In the main part of this book, a phonetic script in Roman letters is used for writing Punjabi to help the learner acquire a reasonably accurate pronunciation, even without the help of a Punjabi-speaker. The notes in this chapter should first be read carefully, and the pronunciation exercises spoken aloud, until you are satisfied that you can make the necessary distinctions between the various sounds.

In the phonetic script used, each letter (or combination of two letters) has one sound only. Some special symbols have to be used in order to represent Punjabi sounds as accurately as possible, but these have been kept to a minimum, since the Roman script is only a beginner's aid, which leads on to the Gurmukhi script introduced at the end of this book.

P2 Vowels

There are ten vowels in Punjabi, written as follows:

/ə/ /a/	/y/ /i/	/w/ /u/	/e/ /əy/	/o/ /əw/

These are all pure vowels, like those of French or Italian, but unlike many English vowels, which are diphthongs (in which one vowel-sound glides off into another).

These ten vowels may be divided into five pairs. In the first three pairs the distinction is between a 'short' and a 'long' vowel, although it is the difference in the quality of the sounds rather than in length which is more important in Punjabi. In the fourth and fifth pairs the distinction is between a 'close' and an 'open' sound, all four vowels being 'long' rather than 'short'.

The pronunciation of these five pairs of vowels is approximately as follows:

First pair:	/ə/	as *a* in 'arise' or 'about'
	/a/	as *a* in 'father' or 'bath' (in Standard English)
Second pair:	/y/	as *i* in 'bit' or 'miss'
	/i/	as *ea* in 'beat' or 'seam'
Third pair:	/w/	as *u* in 'put' or 'puss'
	/u/	as *oo* in 'boom' or 'food' (in Standard English)
Fourth pair:	/e/	as French *é* in '*été*' or 'bl*é*' NOT as *ai* in 'main' or 'fail' (which is a diphthong in Standard English)
	/əy/	between *e* as in 'met' or 'fetch' and *a* as in 'hat' or 'hand' (in Standard English)
Fifth pair:	/o/	as French *ô* in 'hôte' or 'nôtre' NOT as *oa* in 'foam' or 'coal' (which is a diphthong in Standard English)
	/əw/	as *o* in 'not' or 'pop'

Pronunciation exercise

Repeat the following pairs of words aloud, keeping the vowel sounds in each pair distinct:

1.	/**bəs**/	*enough*	/**bas**/	*residence*
2.	/**dyn**/	*day*	/**din**/	*religion*
3.	/**swt**/	*son*	/**sut**/	*thread*
4.	/**de**/	*give!*	/**ləy**/	*take!*
5.	/**so**/	*that*	/**səw**/	*hundred*

P3 Nasalized Vowels

The seven 'long' vowels may all be nasalized, in which case they are written as follows:

/aŋ/	/iŋ/	/uŋ/	/eŋ/	/əyŋ/	/oŋ/	/əwŋ/

The symbol /ŋ/ is not a consonant, but indicates that the preceding vowel is nasalized, like the *n* in French 'bo*n*' or 'mai*n*'. It should be distinguished from the consonant /**n**/.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	/**na**/	*not*	/**naŋ**/	*name*
2.	/**səman**/	*luggage*	/**səmaŋ**/	*time*
3.	/**si**/	*was*	/**siŋ**/	*boundary*
4.	/**sin**/	*scene*	/**siŋ**/	*boundary*
5.	/**dosto**/	*friends!*	/**dostoŋ**/	*from a friend*
6.	/**səw**/	*hundred*	/**səwŋ**/	*sleep!*

P4 Diphthongs

When a 'short' vowel (/ə/, /y/ or /w/) is immediately followed by a 'long' vowel, a diphthong results: that is, there are two vowels in one syllable.

In the five common diphthongs written as **/əi/**, **/əe/**, **/ya/**, **/yo/** and **/yəw/** the first element is pronounced as a short **/e/**, whether this is written as **/ə/** or as **/y/**. The symbol **/ĕ/** will be used for this sound in this book when it is necessary to draw attention to the actual pronunciation of these five diphthongs, *e.g.*

/gəi/	*she went*	pronounced as **/gĕi/**
/gəe/	*they went*	pronounced as **/gĕe/**
/gya/	*he went*	pronounced as **/gĕa/**
/pyo/	*father*	pronounced as **/pĕo/**
/lyəwnda/	*bringing*	pronounced as **/lĕəwnda/**

Other diphthongs are pronounced as written, *e.g.*

/swal/ *question* **/jyunda/** *living*

When two or more 'long' vowels follow one another, they fall into separate syllables (without there being any break or catch in the voice between them), *e.g.*

	/mai/	*mother*	(two syllables, **/ma-i/**)
but	**/məi/**	*May*	(one syllable, pronounced **/mĕi/**)

The same is true when 'long' vowels and diphthongs come together in a word, *e.g.*

/hoya/	*been*	(two syllables, **/ho-ĕa/**)
/lyaiaŋ/	*they brought*	(three syllables, **/lĕa-i-aŋ/**)

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	**/talyaŋ/**	*locks*	**/taliaŋ/**	*keys*
2.	**/aya/**	*he came*	**/aiaŋ/**	*they came*
3.	**/məi/**	*May*	**/mai/**	*mother*
4.	**/pyo/**	*father*	**/pao/**	*put!*
5.	**/gəi/**	*she went*	**/tei/**	*twenty-three*

P5 Consonants

There are thirty consonants and two semi-vowels in Punjabi. These may be arranged scientifically in the following tabular form :

		velar	palatal	retroflex	dental	labial
stops	voiceless	/k/	/c/	/ʈ/	/t/	/p/
	aspirate	/kh/	/ch/	/ʈh/	/th/	/ph/
	voiced	/g/	/j/	/ɖ/	/d/	/b/
nasals		/ṅ/	/ñ/	/ɳ/	/n/	/m/
flaps and trills				/ɽ/	/r/	
laterals				/ɭ/	/l/	
sibilants	voiceless		/ʂ/		/s/	
	voiced				/z/	
fricatives		/k̲h̲/				/f̲/
aspirate		/h/				
semi-vowels			/y/			/v/

There is no need to pay special attention to all the technical terms used to describe the different classes of consonant. What is necessary is to be able to distinguish between all the different consonants, in particular those which are shaded in the table. These are the sounds most difficult for English-speakers to produce, or to recognize in the speech of Punjabis. Particular attention is given to these sounds in the following pages, where the various consonants are discussed, beginning with the first four consonants in each of the five columns of the table.

Velar consonants

/**k**/ and /**kh**/

/**kh**/ is like the English *k* at the beginning of words, as in '*k*ill' or '*k*eep', and is always pronounced with strong aspiration. The closest English equivalent to /**k**/ is the *k* in such words as 's*k*ill' or 'spea*k*ing', where the aspiration is much weaker. A simple test for seeing whether one is pronouncing Punjabi /**k**/ and /**kh**/ correctly is to hold the hand in front of the mouth: with /**kh**/ a strong puff of breath should be felt, but with /**k**/ none at all. The same test may be carried out with /**c**/ and /**ch**/, /**ṭ**/ and /**ṭh**/, /**t**/ and /**th**/, and /**p**/ and /**ph**/.

/**g**/ as English *g* in 'a*g*ree' or 'a*g*ainst' (without aspiration).

/**ṅ**/ as *ng* in 'ha*ng*' or 'si*ng*er'.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	/**kari**/	*effective*	/**khari**/	*small basket*
2.	/**yk**/	*one*	/**ykh**/	*sugar-cane*
3.	/**kəm**/	*work*	/**gəm**/	*sorrow*
4.	/**baṅg**/	*cock-crow*	/**baṅk**/	*dissolute*

Palatal consonants

/**c**/ and /**ch**/

/**ch**/ is like the English *ch* at the beginning of such words as '*ch*urch' or '*ch*ild', and always has strong aspiration. /**c**/ is a much drier sound, never aspirated, and is something like *ty*. pronounced with the tip of the tongue down behind the lower teeth.

/ĵ/ again rather drier than English *j*, and more like *dy*, with the tip of the tongue down behind the lower teeth.

/ñ/ as *ni* in '*oni*on', or Spanish *ñ* in 'mañana'.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	/**cal**/	*movement*	/**chal**/	*jump*
2.	/**cola**/	*kind of coat*	/**chola**/	*kind of pulse*
3.	/**cəñji**/	*veil*	/**ĵəñji**/	*wedding-guest*
4.	/**khəc**/	*trouble*	/**kəch**/	*armpit*

Retroflex consonants

/ṭ/ and /ṭh/

These are the heavy *t*-sounds which are such an obvious feature of 'Indian English'. They are produced by the tip of the tongue being slightly rolled back to the roof of the mouth (hence the linguist's term 'retroflex'), and touching the top of the mouth just behind the teeth-ridge. /ṭ/ is a *t*-sound produced in this position without aspiration, while /ṭh/ has strong aspiration.

/ḍ/ the heavy *d*-sound of 'Indian English', with the tongue in the same position as for /ṭ/, and pronounced without aspiration.

/ṇ/ a nasal (*n*-sound) with the tongue in the same position as for /ṭ/ and /ḍ/.

The long curling tails used in the Roman symbols for these retroflex sounds may help to suggest the curled-back position of the tongue. Be careful not to confuse /ṇ/ with the symbol /ŋ/ used to mark the nasalization of vowels (*cf.* P3).

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	/**ṭok**/	*obstacle*	/**ṭhok**/	*shove*
2.	/**ṭis**/	*pain*	/**ṭhis**/	*hitting*
3.	/**ḍəṇḍa**/	*stick*	/**ṭhəṇḍa**/	*cold*
4.	/**kəṇḍ**/	*back*	/**khəṇḍ**/	*sugar*
5.	/**maṇ**/	*pride*	/**maŋ**/	*mother*

Dental consonants

/**t**/ and /**th**/

These sounds are quite different from /**ṭ**/ and /**ṭh**/, and from the English *t*. They are produced with the tongue flat and its edges touching the inside of the upper teeth all round. (The *t* of French or Italian is produced in the same way.) /**t**/ is pronounced with aspiration, while /**th**/ has strong aspiration. Note that /**th**/ is nothing like the English *th* in '*th*in' or '*th*ere', but is similar to the *t-h* in 'boa*t-h*ouse'.

/**d**/ a dental *d* with the tongue in the same position as for /**t**/ and /**th**/, like the *d* of French or Italian.

/**n**/ as English *n*.

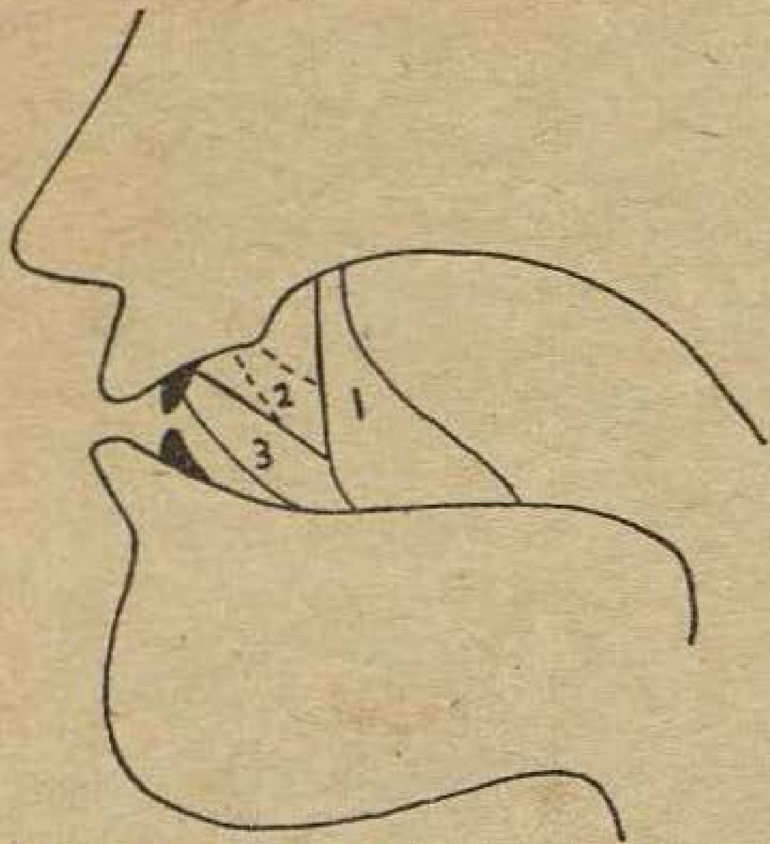
Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	/**twk**/	*verse*	/**thwk**/	*spit*
2.	/**mət**/	*religion*	/**məth**/	*advice*
3.	/**thəm**/	*pillar*	/**dəm**/	*breath*
4.	/**sənt**/	*holy man*	/**sənd**/	*tools*

Distinction of retroflex and dental

This diagram will help to show how the Punjabi /**t**/, /**d**/, *etc.*, differ from /**ṭ**/, /**ḍ**/, *etc.*, and how both differ from English *t* and *d* :



1. Position of tongue for Punjabi /**ʈ**/ and /**ɖ**/.
2. Position of tongue for English *t* and *d*.
3. Position of tongue for Punjabi /**ŧ**/ and /**đ**/.

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	/**ʈək**/	*cut*	/**ŧək**/	*up to*
2.	/**ʈhok**/	*shove*	/**ŧhok**/	*heap*
3.	/**ɖak**/	*post*	/**đakh**/	*vine*
4.	/**jəɳa**/	*man*	/**jəna**/	*adultery*
5.	/**bəɳda**/	*being made*	/**bənđa**/	*man*

Labial consonants

/**p**/ and /**ph**/

/**p**/ is pronounced without any of the aspiration which usually accompanies the English sound. /**ph**/ is a *p* with strong aspiration, like *p-h* in ‘ to*p-h*at ’. It should be pronounced in this way in those words written with it in the Roman script, although it is frequently interchangeable with /**f**/.

/**b**/ as English *b*, without aspiration.

/**m**/ as English *m*.

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	/**pət**/	*honour*	/**phəṭ**/	*split*
2.	/**piṭha**/	*ground*	/**phita**/	*ribbon*
3.	/**pap**/	*sin*	/**bap**/	*father*
4.	/**pəmp**/	*pump*	/**əmb**/	*mango*

Flaps and trills

/**r**/ and /**ɽ**/

/**r**/ is produced by the tip of the tongue just behind the front teeth, with or without a short trill or tap. It is quite different from the *r* of Standard English, although similar to the Scottish *r*. It must be clearly pronounced in all positions in a word. English-speakers usually have difficulty in pronouncing /**r**/ after a 'long' vowel, while keeping the vowel-sound pure: Punjabi /**der**/ is pronounced as /**de-**/ + /**-r**/, and certainly does not rhyme with English 'there'.

/**ɽ**/ is one of the most difficult sounds of Punjabi. It is produced by the tongue being rolled back as for /**ṭ**/ or /**ḍ**/, then quickly brought forward, to flap when the tip touches the teeth-ridge. Alternatively, it may be thought of as an *r*-sound produced in the same position as /**ṭ**/ or /**ḍ**/. It is quite unlike both the English *r* and the guttural French *r*.

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	/**de**/	*of*	/**der**/	*delay*
2.	/**pi**/	*lover*	/**piɽ**/	*pain*
3.	/**pir**/	*holy man*	/**piɽ**/	*pain*
4.	/**baraŋ**/	*twelve*	/**bəɽa**/	*great*
5.	/**pər**/	*but*	/**phəɽ**/	*seize!*

Laterals

/l/ and /ḷ/

/l/ is the English clear *l*, like the first *l* in '*l*ittle', *never* like the second. /ḷ/ is an *l*-sound produced with the tongue rolled back as for /ṭ/ or /ḍ/, and is again different from the second *l* in 'litt*le*'. (Some Punjabi dialects do not have /ḷ/, using /l/ instead.)

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	/**khali**/	*empty*	/**kaḷi**/	*black*
2.	/**phwl**/	*flower*	/**pwḷ**/	*bridge*

Other consonants

/**s**/ as English *s* in '*s*eat' or '*s*oap'; never as *s* in 'ro*s*e'.

/**z**/ as English *z*.

/**ṣ**/ as English *sh* in '*sh*ake' or '*sh*ut'. (Some Punjabis pronounce this as an *s* in the same position as /ṭ/ or /ḍ/, but the first pronunciation is commoner, and easier for the English speaker.)

/**k͟h**/ a scrapy guttural sound, like the *ch* in Scottish 'lo*ch*' or German 'A*ch*tung'.

/**f**/ a weaker sound than the English *f*, pronounced with the upper teeth lightly touching the middle of the lower lip.

/**h**/ as English *h*.

Substitutions

Many Punjabis always pronounce /**z**/ as /**j**/, and /**k͟h**/ as /**kh**/. This is especially true of uneducated people, and is also more common in India than in Pakistan. Also, many words spelt with /**f**/ may be pronounced with /**ph**/, and vice versa.

Semi-vowels

/y̲/ a weaker sound than the English *y*, pronounced with much less tension in the tongue. **/y̲/** is not a common sound, and is used only at the beginning of a few words. (Remember that Punjabi **/y/** is always a vowel.)

/v/ a weaker sound than the English *v*, being half-way between *v* and *w*. It is pronounced in the same way as Punjabi **/f/**, with the upper teeth lightly touching the middle of the lower lip.

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	**/sadi/**	*simple*	**/ṣadi/**	*wedding*
2.	**/sath/**	*association*	**/zat/** (or **/jat/**)	*caste*
3.	**/kaḷi/**	*black*	**/k̲h̲ali/** (or **/khali/**)	*empty*
4.	**/ver/**	*time*	**/fer/** (or **/pher/**)	*again*
5.	**/y̲atra/**	*pilgrimage*	**/k̲h̲yal/** (or **khyal/**)	*thought*

P6 Doubling of consonants

Consonants written as double are pronounced as such in Punjabi, as they are in Italian. Sounds like **/n/** or **/s/** are simply pronounced for a longer time, like the *nn* in 'u*nn*oticed'. Other sounds are doubled by forming the position for the consonant, holding this position briefly and then articulating the sound. **/kkh/** is something like the *k-c* in 'boo*k-c*ase', **/pph/** like the *p-p* in 'lam*p-p*ost' and so on. Double consonants are not pronounced at the end of words.

Pronunciation exercise

Distinguish aloud between the following pairs of words :

1.	**/hase/**	*laughs*	**/həsse/**	*he may laugh*
2.	**/akhaŋ/**	*I may say*	**/əkkhaŋ/**	*eyes*

3.	**/pwḷaŋ/**	*bridges*	**/phwllaŋ/**	*flowers*
4.	**/kəmaṇ/**	*bow*	**/kəmmaŋ/**	*tasks*
5.	**/səji/**	*decorated*	**/səjji/**	*right*

P7 Stress

The stressing of one syllable in a word is less strong in Punjabi than it is in English, but is still quite noticeable. As in English, the stress is normally on the first syllable. In some words, however, the second syllable is stressed. This is marked by the sign ¯ (macron) placed over the vowel, as in the word **/əsān/**, *easy*.

As in English, 'short' vowels in words which have the second syllable stressed are often reduced to **/ə/**, *e.g.* **/kytāb/** or **/kətāb/**, *book*. Sometimes an initial vowel may be lost altogether, *e.g.* **/ykətti/** or **/kətti/**, *thirty-one*.

Note: Vowels *after* the stressed syllable always keep their full values in Punjabi and are not slurred as in English.

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	**/kəmmaŋ/**	*tasks*	**/kəmāṇ/**	*command*
2.	**/bəcca/**	*child*	**/bəcā/**	*liberate*
3.	**/akhaŋ/**	*I may say*	**/əkhāṇ/**	*proverb*
4.	**/əsaŋ/**	*by us*	**/əsān/**	*easy*
5.	**/swṇya/**	*heard*	**/swṇāya/**	*told*

P8 Tone

The use of tones, or different vocal pitches to distinguish between different words that would otherwise sound the same, is one of the most distinctive features of Punjabi. The Punjabi tone-system is, however, much less complex than that of Chinese, the best-known tone-language. There are only two tones in Punjabi, both of which may easily be learnt by an English-speaker, although it is

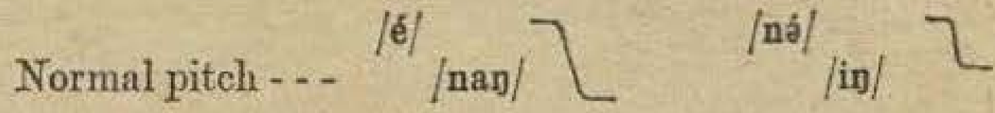
helpful to get a Punjabi to demonstrate the pronunciation of the low tone.

High tone

In syllables with high tone, the pitch of the voice rises above its normal level, falling back to this in the following syllable. In the phonetic script, high tone is written with ´ (acute accent) over the vowel (or first vowel of a diphthong), as in /**énaŋ**/, *these* or /**nə́iŋ**/, *not.*

The tone-bearing syllable always has the stress too, so there is no need to mark the stress separately. Vowels with high tone are usually pronounced a little shorter than those with simple stress.

Diagrammatically, the rise and fall of the voice may be shown as :



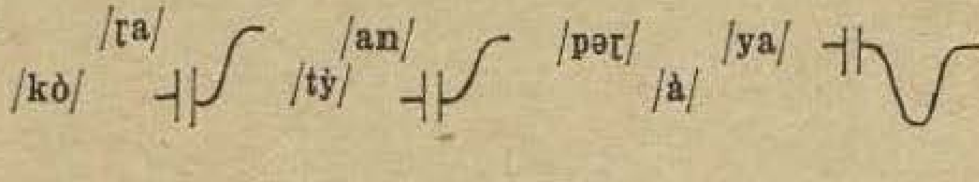
Low tone

At first, this is a little more complicated to produce than the high tone. In syllables with low tone, the voice is lowered below the normal pitch, rising back to this in the following syllable. But the most distinctive feature of the low tone is an initial tightening of the throat, and the production of a slight glottal catch in the voice from the throat before the vowel is pronounced. This glottal catch serves to bring the pitch sharply down to the level required for the pronunciation of the low tone.

Low tone is written in the phonetic script with (grave accent) over the vowel (or first vowel of a diphthong), as in /**kòɽa**/, *horse*, /**tə̀an**/, *attention*, or /**pəɽàya**/, *taught.* As with the high tone, the stress always accompanies the low tone.

Diagrammatically, the fall and rise of the voice may be shown as :

Normal pitch - - -



(|| shows the catch produced by the tightening of the throat.)

Possible position of stress or tone in a word

It may be helpful to summarize the possible positions of stress or tone in Punjabi words, and to show how they are written in the phonetic Roman script. There are nine possibilities, of which the fourth is much the most common :

(i) monosyllable with no accent *e.g.* /**nuŋ**/ *to*

(ii) monosyllable with acute accent = high tone *e.g.* /**é**/ *this*

(iii) monosyllable with grave accent = low tone *e.g.* /**tì**/ *daughter*

(iv) polysyllabic word with no accent = stress on first syllable *e.g.* /**mera**/ *my*

(v) polysyllabic word with acute accent on first syllable = high tone (and stress) on that syllable *e.g.* /**ódiaŋ**/ *his*

(vi) polysyllabic word with grave accent on first syllable = low tone (and stress) on that syllable *e.g.* /**kòɽa**/ *horse*

(vii) polysyllabic word with macron on second syllable = stress on that syllable *e.g.* /**əsmān**/ *sky*

(viii) polysyllabic word with acute accent on second syllable = high tone (and stress) on that syllable *e.g.* /**pərəẃɳa**/ *guest*

(ix) polysyllabic word with grave accent on second syllable = low tone (and stress) on that syllable *e.g.* /**pəɽàya**/ *taught*

Pronunciation exercise

Distinguish aloud between the following pairs of words:

1.	**/və́ra/**	*year*	**/vərà/**	*make rain*
2.	**/lə́bba/**	*got*	**/ləbà/**	*make get*
3.	**/kóɽa/**	*leper*	**/kòɽa/**	*horse*
4.	**/koɽa/**	*whip*	**/kòɽa/**	*horse*
5.	**/cəlɳa/**	*to go*	**/cə̀lɳa/**	*to suffer*
6.	**/pai/**	*she put*	**/pài/**	*brother*
7.	**/pəi/**	*that*	**/pə̀i/**	*mate!*
8.	**/sá/**	*breath*	**/sà/**	*rabbit*
9.	**/min/**	*Pisces*	**/míŋ/**	*rain*
10.	**/pəñja/**	*claw*	**/pəñjá/**	*fifty*
11.	**/peţ/**	*stomach*	**/pèţ/**	*offering*
12.	**/baraŋ/**	*twelve*	**/bárvaŋ/**	*twelfth*
13.	**/đi/**	*of*	**/tì/**	*daughter*
14.	**/ţhaţh/**	*pomp*	**/tàt/**	*metal*
15.	**/rai/**	*mustard*	**/rái/**	*traveller*

P9 English loan-words

During the last hundred years a very large number of English words have been borrowed by Punjabi, and many of these words will be encountered during the course of this book. Most of them have, however, been altered by Punjabi patterns of pronunciation, like loan-words in any language, and they should be pronounced in the Punjabi way as written in the phonetic script, not as they are in English.

Most of the changes such words undergo are fairly obvious, but the following points may be noted:

English *t*	becomes Punjabi /**ţ**/.
English *d*	becomes Punjabi /**ɖ**/.
English *th* (as in '*th*in')	becomes Punjabi /**th**/: remember this is a quite different sound.
English *th* (as in '*th*ere')	becomes Punjabi /**đ**/.

English *r* becomes Punjabi /**r**/, always pronounced.

As a general rule, try to pronounce these loan-words as Indians who speak English with a heavy accent do, and you will probably be more or less right !

Pronunciation exercise

First read the English word aloud, then the corresponding Punjabi form in the second column. There *should* be some difference between the two.

1.	station	/**sṭeşən**/
2.	telephone	/**ṭəylyfon**/
3.	road	/**roḍ**/
4.	theatre	/**thieṭər**/
5.	motor	/**moṭər**/
6.	government	/**gəwrmyṇṭ**/
7.	Southall	/**səuthal**/
8.	London	/**ləṇḍən**/
9.	England	/**yṅgləỹṇḍ**/

Lesson 1

1.1 There are four true personal pronouns :

/**məyŋ**/	I
/**tuŋ**/	you (singular)
/**əsiŋ**/	we
/**twsiŋ**/	you (plural)

1.2 Besides being used when speaking to more than one person, /**twsiŋ**/ is also used to show respect to a single person, like the French 'vous'. /**tuŋ**/ is normally used between close friends, and when addressing children or people much younger than, or of inferior status to, the speaker : otherwise /**twsiŋ**/ is used. In all cases of doubt it is better to be polite and use /**twsiŋ**/. To acquire the habit, /**twsiŋ**/ should be used in the exercises in this book, unless otherwise stated.

1.3 There are no special words corresponding to the English third person pronouns. Instead, the word for 'that' is used, unless the physical or mental nearness of the person, object or idea referred to involves the use of the word for 'this'. These two words make no distinction for gender or for number :

/**ó**/ that, those : he, she, it, they
/**é**/ this, these : he, she, it, they (in cases where English 'this' or 'these' could be substituted for the pronouns)

1.4 The Present tense of the auxiliary verb is conjugated with the pronouns as follows :

S.1.	/**məyŋ aŋ**/	I am
2.	/**tuŋ eŋ**/	you are (singular)
3.	/**ó e**/	he, she, it is
	/**é ve**/	he, she, it is (for close person, object, *etc.*)
P.1.	/**əsiŋ aŋ**/	we are
2.	/**twsiŋ o**/	you are (plural, and singular for respect)
3.	/**ó ne**/	they are
	/**é ne**/	they are (for close persons, objects, *etc.*)

Note: To prevent a clumsy repetition of vowels, the 3S. /**e**/ = 'is' normally becomes /**ve**/ after a word ending in /**-e**/.

1.5 In conversational Punjabi, word-order is fairly free, but for a beginner it is safest to stick to the order normally used in writing and more formal speaking. The basic rule is that the subject comes first in a sentence and the verb last, *e.g.*

/**məyŋ əṅgrēz aŋ.**/	I am an Englishman.
/**ó pəñjābi ne.**/	They are Punjabi.

1.6 In questions, only the intonation is changed, not the order of words. The voice rises in pitch on the important word in the question, then falls after it. This is different from English, in which the voice usually rises at the end of a question, *e.g.*

/**pəñjābi**/ Punjabi ?
/**twsiŋ**/ Are you
/**o ?**/

Contrast the intonation in a normal statement :

/twsiŋ/
/pəñjābi/ You are Punjabi.
/o./

1.7 When an interrogative word is used in a question, this normally comes immediately before the verb, *e.g.*

/kəwṇ/
/ó əṅgrēz/ Who is that Englishman ?
/e ?/

/kýtthe/
/kytāb/ Where is the book ?
/ve ?/

It will be seen that the subject comes first and the verb last in all these types of simple question.

1.8 There are no articles in Punjabi, so according to context

/kytāb/ = book, a book, the book.

Vocabulary

/məyŋ/	I	**/kəwṇ/**	who ?
/tuŋ/	you (sing.)	**/kí/**	what ?
/əsiŋ/	we	**/kýtthe/**	where ?
/twsiŋ/	you (plur., and sing. for respect)	**/éthe/**	here
		/óthe/	there
/ó/	that, those : he, she, it, they	**/te/**	and
		/pər/	but
/é/	this, these : he, she, it, they (where English 'this' or 'these' can be substituted for the latter)	**/kytāb/**	book
		/ək̲h̲bār/	newspaper
		/reḍyo/	radio
		/bəs/	bus
		/sṭeṣən/	station
		/əṅgrēz/	English(man)
		/pəñjābi/	Punjabi

Exercises

1A Translate into English :

(1) **/kytāb éthe ve./** (2) **/ó sṭeşən e ?/** (3) **/é əkhbār e./** (4) **/twsiŋ kýtthe o ?/** (5) **/ó pəñjābi ne./** (6) **/əsiŋ əṅgrēz aŋ./** (7) **/é əṅgrēz kəwṇ e ?/** (8) **/ó bəs e./** (9) **/tuŋ kəwṇ éŋ ?/** (10) **/reḍyo éthe ve, pər kytāb óthe ve./**

1B Translate into Punjabi :

(1) Where are you ? (2) I am here. (3) Is he English ? (4) What is that ? (5) It is a newspaper. (6) The book is there. (7) Who is this ? (8) Is he here ? (9) Where are they ? (10) The Englishmen and the Punjabi are there.

Lesson 2

2.1 The Past tense of the auxiliary verb is conjugated as follows :

S.1.	/**məyŋ sáŋ**/	I was
2.	/**tuŋ səyŋ**/	you were (sing.)
3.	/**ó si**/	he, she, it was
	/**é si**/	he, she, it was (for close person, *etc.*)
P.1.	/**əsiŋ saŋ**/	we were
2.	/**twsiŋ səw**/	you were (plur., and sing. for respect)
3.	/**ó sən**/	they were
	/**é sən**/	they were (for close persons, *etc.*)

2.2 The negative of the past auxiliary is formed by placing the word /**nə́iŋ**/, *not*, immediately before the verb, *e.g.*

/**ó kytāb nə́iŋ si.**/ It wasn't a book.

The negative of the present auxiliary may be formed in the same way, by placing /**nə́iŋ**/ immediately before the verb, *e.g.*

/**é kytāb nə́iŋ e.**/ It isn't a book.

More commonly, /**nə́iŋ**/ is used alone, without a verb. The /**nə́iŋ**/ will still be at the end of the sentence, *e.g.*

/**é kytāb nə́iŋ.**/ It isn't a book.
/**ó əṅgrēz nə́iŋ.**/ He isn't English.

2.3 /**haŋ**/ is 'yes', and /**nə́iŋ**/ is 'no'. In polite speech these words are normally used with the word /**ji**/ : this is an honorific particle, sometimes translated as 'sir', but /**haŋ ji**/ and /**nə́iŋ ji**/ (less commonly /**ji haŋ**/ and /**ji nə́iŋ**/) are used much more widely than the English 'yes sir' and 'no sir'. There is also a more colloquial word for 'yes'—/**aho**/, used rather like the English 'yeah'. For /**nə́iŋ**/ in the sense of 'no', /**na**/ may be used. Both these words may be used with /**ji**/ : /**aho ji**/ and /**na ji**/ (never /**ji aho**/ or /**ji na**/).

2.4 As a general rule, adverbs of TIME precede adverbs of PLACE, which in turn precede adverbs of MANNER. Adverbs of time often precede even the subject, coming first in the sentence, *e.g.*

/**hwɳ tuŋ éthe kyoŋ eŋ ?**/	Why are you here now ?
/**kə́l məyŋ óthe saŋ.**/	Yesterday I was there, I was there yesterday.
/**əj ó éthe nə́iŋ.**/	He is not here to-day.

Vocabulary

/**nə́iŋ**/	not, no	/**kədoŋ**/	when ?
/**na**/	no	/**əj**/	to-day
/**haŋ**/	yes	/**kə́l**/	yesterday
/**aho**/	yes, 'yeah'	/**kyoŋ**/	why ?
/**ji**/	honorific particle, sometimes = 'sir' or 'madam'	/**roʈi**/	bread, food
		/**paɳi**/	water
		/**botəl**/	bottle
		/**mwɳɖa**/	boy
/**hwɳ**/	now	/**kwɽi**/	girl
/**os veʆe**/	then, at that time	/**lal**/	red
		/**khali**/	empty

Exercises

2A Translate into English :

(1) /**kwɽi óthe nə́iŋ si.**/ (2) /**é botəl khali e.**/ (3) /**é kytāb**

e ?/ (4) **/néiŋ ji, é kytāb néiŋ./** (5) **/kəl mwṇḍa kýtthe si ?/** (6) **/tuŋ pəñjābi eŋ ?/** (7) **/haŋ ji, məyŋ pəñjābi aŋ./** (8) **/ó kəwṇ ne ?/** (9) **/ó əṅgrēz ne, te kə́l óthe sən./** (10) **/os veḷe twsiŋ óthe kyoŋ səw ?/**

2B Translate into Punjabi :

(1) The bus is red. (2) Is that bottle empty ? (3) Where is the bread ? (4) To-day the girl is not here. (5) But she was here yesterday. (6) At that time the station was not there. (7) Is that water ? (8) No, the bottle is empty. (9) Why is the radio here ? (10) When were you there ? (11) The boy was English, but the girl was not (English). (12) The bus is empty now.

Lesson 3

3.1 There are two genders, the masculine and the feminine. Two general rules may be given for determining the gender of a noun :

RULE 1 : Nouns denoting males are masculine : nouns denoting females are feminine.

RULE 2 : Nouns ending in /**-a**/ or /**-aŋ**/ are masculine : nouns ending in /**-i**/ or /**-iŋ**/ are feminine.

There are a few exceptions to the second rule, the most common being /**paṇi**/, *water*, which is masculine. Rule 1 takes precedence over rule 2, thus /**pài**/, *brother*, is masculine, not feminine. The gender of nouns not covered by either rule must simply be learnt as they are introduced in the vocabularies.

3.2 There are two classes of adjectives. The first are sometimes called 'red' adjectives, after the word /**lal**/, *red*, which belongs to this class. These are invariable in form, *e.g.*

/**lal kələm**/ (masc.)	red pen
/**lal kytāb**/ (fem.)	red book

The second class are known as 'black' adjectives, after the word /**kaḷa**/, *black*, which belongs to this category. This includes all adjectives ending in /**-a**/ in the masculine singular : these change to /**-i**/ for the

feminine singular (*cf.* rule 2 given in the preceding paragraph), *e.g.*

	/kaḷa kələm/ (masc.)	black pen
but	**/kaḷi kytāb/** (fem.)	black book

3.3 Adjectives qualifying a noun precede it, as they do in English, *e.g.*

/é cəṅga mwṇḍa e./ He is a good boy,
this is a good boy.

When the adjective is predicative, it follows the noun, but will of course come before the verb, *e.g.*

/é mwṇḍa cəṅga e./ This boy is good.

3.4 In English the normal reply to the question 'Is the bottle empty ?' would be 'Yes, it is.' Punjabi usage is rather different. The normal reply to the question **/botəl <u>kh</u>ali e ?/** would be **/haŋ ji, <u>kh</u>ali e./** In other words, the subject, or the pronoun referring to the subject may be omitted, but the question must otherwise be answered in full.

3.5 In alternative questions of the type 'Is that a boy or a girl ?', the Punjabi idiom is to put the auxiliary verb after the first alternative, *i.e.*

/ó mwṇḍa e jaŋ kwṛi ?/ not **/ó mwṇḍa jaŋ kwṛi e ?/**

Vocabulary

/kytāb/ F.	book	**/roṭi/** F.	bread
/ə<u>kh</u>bār/ M.	newspaper	**/paṇi/** M.	water
/reḍyo/ M.	radio	**/botəl/** F.	bottle
/bəs/ F.	bus	**/mwṇḍa/** M.	boy
/sṭeṣən/ M.	station	**/kwṛi/** F.	girl
/kələm/ M.	pen	**/bənda/** M.	man

/kəmra/ M.	room	/tiviŋ/ F.	woman
/kaḷa/	black	/vəḍḍa/	big
/cəṅga/	good	/choṭa/	small
/jaŋ/	or		

Exercises

3A Translate into English :

(1) /é cəṅga bənda e./ (2) /kytāb cəṅgi nə́iŋ si./ (3) /kə́l tiviŋ ký́tthe si ?/ (4) /vəḍḍa kəmra khali si./ (5) /é roṭi cəṅgi e ?/ (6) /haŋ ji, cəṅgi e./ (7) /lal kytāb choṭi e./ (8) /məyŋ óthe saŋ, pər tuŋ ký́tthe səyŋ ?/ (9) /ó kələm kaḷa si jaŋ lal ?/ (10) /kaḷa si./ (11) /reḍyo cəṅga si./

3B Translate into Punjabi :

(1) This newspaper is big. (2) Where is that good boy ? (3) The station was not big. (4) Was the room empty yesterday ? (5) No, it wasn't. (6) That big man is English. (7) Is the pen big or small ? (8) This water is not good. (9) The book and the newspaper were there yesterday. (10) The woman was small.

Lesson 4

4.1 There are three declensions of nouns. Once the gender of a noun is known, it is immediately clear which declension it belongs to, and how its plural is formed.

DECLENSION I: all masculine nouns of more than one syllable, ending in /**-a**/

PLURAL: change /**-a**/ to /**-e**/

/**mwɳɖa**/	boy	plural	/**mwɳɖe**/	boys
/**bənda**/	man		/**bənde**/	men

DECLENSION II: all other masculine nouns

PLURAL: no change

/**kələm**/	pen, pens
/**ə<u>kh</u>bār**/	newspaper, newspapers

DECLENSION III: all feminine nouns

PLURAL: add /**-aŋ**/

/**kwɽi**/	girl	plural	/**kwɽiaŋ**/	girls
/**ʈəyksi**/	taxi		/**ʈəyksiaŋ**/	taxis

4.2 There are a number of small changes undergone by some nouns in Declension III in the plural:

(i) If the singular ends in a nasal vowel, the /**-ŋ**/ is dropped in the plural, *e.g.*

/**tiviŋ**/	woman	/**tiviaŋ**/	women

(ii) If the singular ends in /-a/ or /-aŋ/, the /-ŋ/ is dropped in the plural, and /-v-/ inserted before the /-aŋ/ to prevent two identical vowels coming together, *e.g.*

/**maŋ**/	mother	/**mavaŋ**/	mothers

(iii) If the singular has unstressed /-ə-/ in its final syllable, this is dropped in the plural, *e.g.*

/**botəl**/	bottle	/**botlaŋ**/	bottles

4.3 'Red' adjectives being invariable make no change for the plural. 'Black' adjectives follow Declension I in the masculine and Declension III in the feminine, *e.g.*

Masc. (Declension I)	/**vəḍḍa mwṇḍa**/	big boy
	/**vəḍḍe mwṇḍe**/	big boys
Masc. (Declension II)	/**vəḍḍa kələm**/	big pen
	/**vəḍḍe kələm**/	big pens
Fem. (Declension III)	/**vəḍḍi kytāb**/	big book
	/**vəḍḍiaŋ kytābaŋ**/	big books

Note that one can often tell whether a noun of Declension II is singular or plural from the adjective accompanying it, as well as of course from the verb.

4.4 As already stated there are no articles in Punjabi (1.8). Sometimes, however, 'a' may be translated as /**yk**/, which is the word for 'one', *e.g.*

/**kə́l do mwṇḍe te yk kwṛi éthe sən.**/	Yesterday two boys and a girl (*or* 'one girl') were here.

The rule is that when 'one' could be used instead of 'a', /**yk**/ may be used.

4.5 There is no way of translating the English idiom 'there is', 'there were', *etc.* The Punjabi sentence in

the last paragraph might also be translated 'There were two boys and a girl here yesterday.'

Vocabulary

/ʈəyksi/ F.	taxi	**/tẁaɖa/**	your (plur., and sing. for respect)
/maŋ/ F.	mother		
/kə̀r/ M.	house, home		
/tez/	quick	**/yk/**	one, a, an
/mera/	my	**/tyn/**	three
/tera/	your (sing.)	**/do/**	two
/saɖa/	our	**/car/**	four

Exercises

4A Put into the plural :

(1) **/mwɳɖa choʈa e./** (2) **/ʈəyksi tez si./** (3) **/é vəɖɖa kə̀r e./** (4) **/é tiviŋ əṅgrēz e./** (5) **/məyŋ choʈa bənda aŋ./** (6) **/kələm kaɭa e./** (7) **/kə́l bəs k͟h͟ali si./** (8) **/meri kytāb kaɭi nə́iŋ./**

(1) **/hwɳ do bande éthe ne./** (2) **/car kytābaŋ te yk ək͟h͟bār óthe sən./** (3) **/mera kəmra ký́tthe ve ?/** (4) **/tẁaɖi maŋ ký́tthe ve ?/** (5) **/ó botlaŋ k͟h͟ali ne./** (6) **/é mere kələm ne./** (7) **/é tyn mwɳɖe cəṅge ne./** (8) **/é tera reɖyo e ?/** (9) **/haŋ ji, meri e./**

4C Translate into Punjabi :

(1) The bus is quick to-day. (2) Where are your books ? (3) The rooms were empty then. (4) The taxis are black, but the buses are red. (5) There were four books, two newspapers and a pen here. (6) Are those boys English ? (7) No, they aren't. (8) This is your house. (9) Why were the women here ? (10) This isn't a good book. (11) When were the girls there ? (12) Our mother is Punjabi, but we are English.

Lesson 5

5.1 The basic form of the verb is the root. Verbs will be given in this form in the vocabularies, thus

/kər-/	do
/ja-/	go

5.2 The present participle is formed from the root in one of two ways :

1. Roots ending in a consonant add /**-da**/
   /kərda/ doing
2. Roots ending in a vowel add /**-nda**/
   /janda/ going

Note : All roots in /**-a**/, except /**ja-**/, *go*, and /**kha-**/, *eat*, form their present participle by changing this to /**-əwnda**/, *e.g.*

/a-/	come
/əwnda/	coming

5.3 The Present tense is formed by the present participle, which agrees with the subject in gender and number, like a 'black' adjective, and the present auxiliary.

	Masculine	*Feminine*	
S.1.	/**məyŋ janda vaŋ**/	/**məyŋ jandi aŋ**/	I go
2.	/**tuŋ janda eŋ**/	/**tuŋ jandi eŋ**/	you go (singular)
3.	/**ó (é) janda e**/	/**ó (é) jandi e**/	he, she, it goes

Masculine	*Feminine*	
P.1. /**əsiŋ jande aŋ**/	(/**əsiŋ jandiaŋ aŋ**/)	we go
2. /**twsiŋ jande o**/	(/**twsiŋ jandiaŋ o**/)	you go (plur., and sing. for respect)
3. /**ó (é) jande ne**/	/**ó (é) jandiaŋ ne**/	they go

Note: In the 1S. masculine, /**v-**/ is prefixed to the auxiliary to prevent two identical vowels coming together.

5.4 When the 2P. (/**twsiŋ**/-form) is used for respect in addressing a single person, the verb is always masculine, even when speaking to a woman, so

/**twsiŋ roz ləndən jande o ?**/ = Do you go to London every day ?
(1) to one man, politely
(2) to two or more men
(3) *to one or more women, politely*

/**twsiŋ roz ləndən jandiaŋ o ?**/ = Do you go to London every day ? to two or more women (only)

Given the considerable inequality of status between the sexes in traditional Punjabi society, what could be more respectful in speaking to a woman than to treat her as a man ! The masculine form may also commonly be used by women in the 1P. (but never in the 1S.).

5.5 When ' to ' expresses motion to a place, it is not usually translated in Punjabi, *e.g.*

/**ó skul jande ne.**/ They go to school.

5.6 There are many compound verbs in Punjabi made

up of a noun in the singular immediately followed by the verb, *e.g.*

/kəm kər-/	'do work', *i.e.* work
/sygrəṭ pi-/	'drink cigarette', *i.e.* smoke (cigarettes)
/khaṇa kha-/	'eat food', *i.e.* eat

Vocabulary

/kər-/	do	**/cá/** F.	tea
/ja-/	go	**/kafi/** F.	coffee
/a-/	come	**/sygrəṭ/** F.	cigarette
/kha-/	eat	**/kəm/** M.	work
/pi-/	drink, smoke	**/khaṇa/** M.	food
/kýtthoŋ/	where from ?	**/dəftər/** M.	office
/kýddər/	where to ?	**/tez/**	quick, strong (of tea, *etc.*)
/səda/	always		
/kəde/	sometimes	**/roz/**	every day
/skul/ M.	school		

Exercises

5A Translate into English :

(1) **/mwṇḍa roz skul janda e./** (2) **/tyn tiviaŋ éthe kəm kərdiaŋ ne./** (3) **/é cá tez e./** (4) **/bəs kýddər jandi e ?/** (5) **/ləṇḍən jandi e./** (6) **/twsiŋ khaṇa kýtthe khande o ?/** (7) **/é kwṛi səda paṇi pindi e./** (8) **/əsiŋ roz ləṇḍən əwnde aŋ./** (9) **/mera dəftər óthe nə́iŋ si./** (10) **/ṭəyksiaŋ sṭeṣən jandiaŋ ne./** (11) **/ó əṅgrēz kəde kafi pinda e./** (12) **/é botlaŋ meriaŋ ne jaŋ tw̍aḍiaŋ ?/**

5B Translate into Punjabi :

(1) (To a woman) Where do you go every day ? (2) (Woman answering) I go to London. (3) That girl sometimes comes to school. (4) Where do the buses come from ? (5) Do they eat here ? (6) When do you go

home every day ? (7) (To a child) Where is your school ? (8) (To a little girl) Do you go to school every day ? (9) This man always smokes cigarettes. (10) This is tea, not coffee. (11) Why do you smoke ? (12) Why do you come to the office every day, and what work do you do there ? (13) My mother sometimes drinks tea.

Lesson 6

6.1 The Imperfect tense, expressing habitual action in the past, is formed with the present participle, agreeing with the subject in gender and number, and the past auxiliary.

	Masculine	*Feminine*	
S.1.	/**məyŋ janda saŋ**/	/**məyŋ jandi saŋ**/	I used to go, I went (habitually)
2.	/**tuŋ janda səyŋ**/	/**tuŋ jandi səyŋ**/	you used to go (sing.)
3.	/**ó (é) janda si**/	/**ó (é) jandi si**/	he, she, it used to go
P.1.	/**əsiŋ jande saŋ**/	(/**əsiŋ jandiaŋ saŋ**/)	we used to go
2.	/**twsiŋ jande səw**/	(/**twsiŋ jandiaŋ səw**/)	you used to go (sing., and plur. for respect)
3.	/**ó (é) jande sən**/	/**ó (é) jandiaŋ sən**/	they used to go

6.2 The negative of the Imperfect is formed by reversing the order of the participle and the auxiliary, and prefixing /**nəiŋ**/, *e.g.*

/**ó lənɖən janda si.**/ He used to go to London.
/**ó lənɖən nəiŋ si janda.**/ He used not to go to London.

The negative of the Present is formed by prefixing /**nə́iŋ**/ : the auxiliary is usually dropped (*cf.* 2.2). *e.g.*

/**ó roz ləṇḍən janda e.**/	He goes to London daily.
/**ó roz ləṇḍən nə́iŋ janda.**/	He doesn't go to London every day.

6.3 /**kəde**/ means 'sometimes' in an affirmative sentence, but 'never' ('not any time') in a negative one, *e.g.*

/**ó kəde cá pindi si.**/	She used to drink tea sometimes.
/**ó cá kəde nə́iŋ si pindi.**/	She never used to drink tea.

Note that in a negative sentence /**kəde**/ normally comes immediately before /**nə́iŋ**/.

6.4 Instead of prepositions, Punjabi has *post*positions, *i.e.* instead of 'from London', or 'on the table', one says 'London-from' or 'table-on', *e.g.*

/**bəs ləṇḍən toŋ əwndi e.**/	The bus comes from London.
/**reḍyo mez te ve.**/	The radio is on the table.

6.5 Two of these postpositions are normally abbreviated in speech, and often in writing :

(i) /**wtte**/, *on*, is usually shortened to /**te**/ (not to be confused with /**te**/, *and*).
(ii) /**vyc**/, *in*, is usually shortened to /**yc**/ or /**cə**/.

Vocabulary

/**ṣəýr**/ M.	city, town	/**kwrsi**/ F.	chair
/**bəzār**/ M.	market, 'the shops'	/**rəý-**/	live
		/**toŋ**/	from
/**ṭren**/ M.	train	/**(wt)te**/	on, by
/**məzdūr**/ M.	labourer, workman	/**(v)yc**/, /**cə**/	in
		/**naḷ**/	with, by
/**gylās**/ M.	glass	/**kəde nə́iŋ**/	never
/**mez**/ F. or M.	table	/**əksər**/	often, usually

Exercises

6A Put into the negative :

(1) /**mwṇḍa roz skul janda e.**/ (2) /**mwṇḍa roz skul janda si.**/ (3) /**tiviaŋ éthe kəm kərdiaŋ ne.**/ (4) /**ó kəde sygrəṭ pinde sən.**/ (5) /**əsiŋ roz ləṇḍən əwnde aŋ.**/ (6) /**é saḍe kəmre ne.**/ (7) /**ó khaṇa khandi si.**/ (8) /**məyŋ paṇi pinda saŋ.**/

6B Translate into English :

(1) /**əsiŋ roz bəzār jandiaŋ saŋ.**/ (2) /**botəl te gylās mez te ne.**/ (3) /**é ṭren kýtthoŋ əwnda e?**/ (4) /**ṣəýr toŋ əwnda e.**/ (5) /**twsiŋ bəs naḷ sṭeṣən toŋ jande səw?**/ (6) /**nəiŋ ji, məyŋ bəs naḷ nəiŋ saŋ jandi.**/ (7) /**məzdūr səda cá pinde sən.**/ (8) /**é kwṛi ləṇḍən yc rəýndi e.**/ (9) /**ó əksər ṭəyksi naḷ əwnda si.**/ (10) /**ó bəzār kəde nəiŋ janda.**/ (11) /**twsiŋ ṣəýr yc kəm kərde səw?**/ (12) /**ṭren k̲h̲ali kəde nəiŋ si.**/

6C Translate into Punjabi :

(1) Where were you living at that time? (2) We were living in London. (3) We often used to go to the shops. (4) Did you go by bus? (5) My mother used to go by bus, but I sometimes went by train. (6) Were you working in an office? (7) No, I was a labourer. (8) Where is your glass? (9) It was on the table, but is not there now. (10) Does he drink tea? (11) He sometimes does, but he usually drinks coffee. (12) Where is the big chair? (13) It's in the house now.

Lesson 7

7.1 When nouns are followed by postpositions, they must be put into what is called the *oblique* case. The other case, used without postpositions, is called the *direct* case : this has already been studied in the singular and plural (*cf.* 4.1).

The singular oblique case in the three declensions is formed as follows :

DECLENSION I nouns change /**-a**/ to /**-e**/

S. Direct	/**kəmra**/	room
Oblique	/**kəmre yc**/	in the room
P. Direct	/**kəmre**/	rooms

DECLENSION II nouns and DECLENSION III nouns make no change

S. Direct	/**kər**/	house	/**ʈəyksi**/	taxi
Oblique	/**kər yc**/	in the house	/**ʈəyksi yc**/	in the taxi
P. Direct	/**kər**/	houses	/**ʈəyksiaŋ**/	taxis

7.2 'Black' adjectives change /**-a**/ to /**-e**/ in the masculine singular oblique, like Declension I nouns : in the feminine they make no change, like Declension III nouns. The three words given above would be declined with /**mera**/, *my*, as follows :

	I	II	III
S. Dir.	**/mera kəmra/**	**/mera kèr/**	**/meri ṭəyksi/**
Obl.	**/mere kəmre yc/**	**/mere kèr yc/**	**/meri ṭəyksi yc/**
P. Dir.	**/mere kəmre/**	**/mere kèr/**	**/meriaŋ ṭəyksiaŋ/**

Note that, while Declension II nouns do not change, the adjective does. ('Red' adjectives of course make no change for the oblique.)

7.3 The words **/ó/**, *that*, and **/é/**, *this*, are usually unchanged in spoken Punjabi when used with a noun in the singular oblique case, *e.g.*

/ó ṣəýr yc/	in that city
/é vəḍḍe kəmre yc/	in this big room

7.4 **/kéṛa/** means 'which ?', and is declined like a black adjective, *e.g.*

/ó kéṛe kəmre yc rəýndi e ?/	Which room does she live in ?

Sometimes **/kéṛa/** translates the English 'what ?', when this is equivalent to 'which ?', *e.g.*

/twsiŋ kéṛi bəs naḷ əwnde o ?/	What (which) bus do you come by ?

7.5 **/kéṛa/** may also be used as an interrogative pronoun meaning 'who ?'. In this usage it is as common as **/kəwṇ/**, but remember it will decline for gender and number, *e.g.*

/ó kéṛa e ?/ (/ó kəwṇ e ?/)	Who is that (man) ?
/ó kéṛiaŋ ne ?/ (/ó kəwṇ ne ?/)	Who are those women ?

7.6 When the English 'what ?' is not equivalent to 'which ?', it is translated as /**kí**/, *e.g.*

/**ó kí kəm kərda e ?**/	What work does he do ? (What's his job ?)

The oblique singular of /**kí**/ (and of /**kəwn̩**/) is /**kys**/, *e.g.*

/**ó kys veḷe jande sən ?**/	What time used they to go ?

Vocabulary

/**ciz**/ F.	thing	/**pə́ṛ-**/	read
/**bək(ə)s**/ M.	box	/**lykh-**/	write
/**pəykəṭ**/ M.	packet	/**ləmma**/	long, tall
/**cyṭṭhi**/ F.	letter	/**choṭa**/	small, short
/**lyfāfa**/ M.	envelope	/**pwrāṇa**/	old (of things)
/**ṭykəṭ**/ M.	ticket, postage-stamp	/**bəẃt**/	very
		/**əndər**/	inside
		/**kéṛa**/	which ? who ?
/**kar**/ F.	car	/**kys veḷe**/	(at) what time ? when ?
/**pyṇḍ**/ M.	village		
/**yṅgləỹṇḍ**/ M.	England	/**jəldi**/	quickly, early

Exercises

7A Translate into Punjabi :

(1) the little room : in the little room (2) the tall men : from the tall man (3) the old house : inside the old house (4) the black books : in the black book (5) your car : on your car (6) my mother : with my mother (7) the long letter : in the long letter (8) the big boxes : from the big box

7B Translate into English :

(1) /**tẁaḍi cyṭṭhi lyfāfe yc si.**/ (2) /**tiviŋ pwrāṇe kə̀r yc rəýndi e.**/ (3) /**twsiŋ é pyṇḍ yc rəýnde səw ?**/ (4) /**náiŋ ji, məyŋ ṣəýr yc rəýndi saŋ.**/ (5) /**vəḍḍe lyfāfe yc kytāb e,**

cyṭṭhi nəiŋ./ (6) /mwṇḍa bəẁt pwrāṇi kar naḷ əwnda si./ (7) /é ləmme lyfāfe̜ te tyn ṭykəṭ ne./ (8) /é ki ciz e ?/ (9) /é bəkəs e, te bəkəs yc yk kələm e./ (10) /kéṛa kələm ? saḍa e./ (11) /ó ləmmi kwṛi kéṛi e ?/ (12) /məyŋ cyṭṭhi lykhda saŋ./

7C Translate into Punjabi :

(1) Where are my stamps ? (2) They are in the big red envelope. (3) London is in England, and is a very big city. (4) Do you live there ? (5) No, I used to live there at that time, but now I live in a little village. (6) There are four cigarettes in this packet, but I don't smoke. (7) What time does the little bus come ? (8) It usually comes early. (9) What is on the big table ? (10) There are two packets there : in the red packet there is tea, and in the black one coffee. (11) What time do you usually have ('drink') tea ? (12) I never have tea now.

Lesson 8

8.1 The oblique plural of nouns is formed in the following ways :

DECLENSION I nouns change **/-a/** to **/-yaŋ/**

S. Dir.	**/kəmra/**	room
Obl.	**/kəmre yc/**	in the room
P. Dir.	**/kəmre/**	rooms
Obl.	**/kəmryaŋ yc/**	in the rooms

DECLENSION II nouns add **/-aŋ/**

S. Dir.	**/kə̀r/**	house
Obl.	**/kə̀r yc/**	in the house
P. Dir.	**/kə̀r/**	houses
Obl.	**/kə̀raŋ yc/**	in the houses

DECLENSION III nouns add **/-aŋ/** as in the direct plural

S. Dir.	**/həṭṭi/**	shop
Obl.	**/həṭṭi yc/**	in the shop
P. Dir.	**/həṭṭiaŋ/**	shops
Obl.	**/həṭṭiaŋ yc/**	in the shops

Note that the oblique plural of all nouns always ends in **/-aŋ/**.

The same changes are undergone by nouns of Declension II in the oblique plural as those listed for Declension III nouns in 4.2, *e.g.*

/pəykəṭ/ packet **/pəykṭaŋ yc/** in the packets

Also, nouns which have unstressed /**-ə-**/ in the final syllable preceded by a double consonant both drop the /**-ə-**/ and have a single consonant in the oblique plural, *e.g.*

/**pwttər**/ son /**pwtraŋ toŋ**/ from the sons

8.2 Some nouns of Declensions II and III really end in a double consonant. Since, however, double consonants are not pronounced at the end of a word, this only becomes apparent when the ending /**-aŋ**/ is added, *e.g.*

S. Dir.	/**həth**/ M.	hand
P. Obl.	/**hətthaŋ yc**/	in the hands
S. Dir.	/**gəl**/ F.	word, matter, thing
P. Obl.	/**gəllaŋ yc**/	in the matters, *etc.*

Such words will be written as /**hət(t)h**/, /**gəl(l)**/ in the vocabularies.

8.3 'Black' adjectives follow nouns of Declension III in the feminine oblique plural, and may follow nouns of Declension I for the masculine. More frequently, however, a 'black' adjective with a masculine noun in the oblique plural remains in the masculine oblique singular form in /**-e**/. The three nouns given above will be declined with /**mera**/ as follows:

	I	II	III
S. Dir.	/**mera kəmra**/	/**mera kə̀r**/	/**meri həṭṭi**/
Obl.	/**mere kəmre yc**/	/**mere kə̀r yc**/	/**meri həṭṭi yc**/
P. Dir.	/**mere kəmre**/	/**mere kə̀r**/	/**meriaŋ həṭṭiaŋ**/
Obl.	/**mere kəmryaŋ yc**/ (/**meryaŋ kəmryaŋ yc**/)	/**mere kə̀raŋ yc**/ (/**meryaŋ kə̀raŋ yc**/)	/**meriaŋ həṭṭiaŋ yc**/

'Red' adjectives are again unchanged.

8.4 /ó/, *that*, and /é/, *this*, become **/ónaŋ/** and **/énaŋ/** before nouns in the oblique plural. They have the same pattern of declension as nouns of Declension II, *e.g.*

S. Dir.	**/ó kàr/**	that house
Obl.	**/ó kàr yc/**	in that house
P. Dir.	**/ó kàr/**	those houses
Obl.	**/ónaŋ kàraŋ yc/**	in those houses

8.5 **/sək-/**, *be able to*, is always used after the root of another verb, *e.g.*

/əj ó a səkda e/ He is able to come to-day. (He can come to-day.)

Vocabulary

/syk(k)h/ M.	Sikh	**/pəẏla/**	first
/hət(t)h/ M.	hand	**/duja/**	second, other
/kəm(m) M.	work, job, task	**/k͟hərāb/**	bad, rotten, 'no good'
/gəl(l)/ F.	matter, word, thing	**/ṭhik/**	right, correct
		/gəḷt/	wrong
/həṭṭi/ F.	shop	**/sək-/**	be able to ('can')
/əṅgrēzi/ F.	English language		
		/bol-/	speak
/kaləj/ M.	college	**/pəṛà-/**	teach
/wstād/ M.	teacher	**/ləi/**	for

Exercises

8A Translate into Punjabi:

(1) the other rooms: from the other rooms (2) inside the old city: inside the old cities (3) the big colleges: in the big colleges (4) these red buses: on these red buses (5) the little office: in the little offices (6) the first men: from the first men (7) with the tall boy: with the tall boys (8) on the large hand: on the large hands

8B Translate into English :

(1) /əṅgrēz əṅgrēzi bolde ne./ (2) /ó vəḍḍe ṣəýr yc wstād e, te óthe əṅgrēzi pəṛəẁnda e./ (3) /məyŋ pəñjābi nə́iŋ bol səkdi./ (4) /é bənde kí kəm kərde ne? məzdūr ne./ (5) /twàḍi gəl ṭhik e: é bəẁt cəṅgi cá e./ (6) /é pəñjābi əkhbār sykkhaŋ ləi e./ (7) /ónaŋ kə̀raŋ yc kéṛe rəýnde sən?/ (8) /duje gylās mezaŋ te sən./ (9) /kwṛiaŋ é kytāb nə́iŋ pə́ṛ səkdiaŋ./ (10) /saḍiaŋ cyṭṭhiaŋ duje lyfāfyaŋ yc sən./ (11) /tẁaḍe kaləj yc pəýla wstād kéṛa si?/ (12) /məyŋ é khaṇa nə́iŋ kha sakda: bəẁt kharāb e./

8C Translate into Punjabi :

(1) In the other rooms there were four chairs and two tables. (2) I can come to-day. (3) What's the matter? That black car is no good. (4) This teacher used to teach English in those schools. (5) Sikhs never smoke. (6) At that time these were my first tasks. (7) The English is wrong in the newspapers. (8) Where does this train come from? (9) It comes from those towns. (10) The labourers live in the old houses. (11) Which rooms did those boys live in? (12) She used to be able to write a long letter every day.

Lesson 9

9.1 'Black' adjectives which end in nasalized /**-aŋ**/ keep their nasalization throughout, but are otherwise regular. /**nəvaŋ**/, *new*, declines as follows :

	Masculine	*Feminine*
S. Dir.	/**nəvaŋ kəmra**/	/**nəviŋ həṭṭi**/
Obl.	/**nəveŋ kəmre yc**/	/**nəviŋ həṭṭi yc**/
P. Dir.	/**nəveŋ kəmre**/	/**nəviaŋ həṭṭiaŋ**/
Obl.	/**nəveŋ kəmryaŋ yc**/ (/**nəvyaŋ kəmryaŋ yc**/)	/**nəviaŋ həṭṭiaŋ yc**/

9.2 The Present Continuous tense, corresponding to the English 'I am going', *etc.*, is formed by the root of the verb plus the word /**rýa**/ agreeing with the subject in gender and number, followed by the present auxiliary.

	Masculine	*Feminine*	
S.1.	/**məyŋ ja rýa vaŋ**/	/**məyŋ ja rəi aŋ**/	I am going
2.	/**tuŋ ja rýa eŋ**/	/**tuŋ ja rəi eŋ**/	you are going (sing.)
3.	/**ó (é) ja rýa e**/	/**ó (é) ja rəi e**/	he, she, it is going
P.1.	/**əsiŋ ja rəe aŋ**/	(/**əsiŋ ja rəiaŋ aŋ**/)	we are going
2.	/**twsiŋ ja rəe o**/	(/**twsiŋ ja rəiaŋ o**/)	you are going (plur., *etc.*)
3.	/**ó ja rəe ne**/	/**ó ja rəiaŋ ne**/	they are going

Note that the first element of the diphthong in all forms of /**rýa**/ is pronounced the same, as a short /**ĕ**/-sound (*cf.* P4), thus

MS. written as	/**rýa**/	pronounced as	/**rĕa**/
MP.	/**rə́e**/		/**rĕe**/
FS.	/**rə́i**/		/**rĕi**/
FP.	/**rə́iaŋ**/		/**rĕiaŋ**/

This /**rýa**/ is a form of the verb /**rəý-**/, *live*, used in a special idiomatic way.

9.3 When 'to' expresses 'place to' with a verb of motion it is not translated in Punjabi (*cf.* 5.5). But the noun is put into the oblique case, where this differs from the direct, as in Declension I, *e.g.*

/**é mwṇḍa pəṭyāle ja rýa e.**/ This boy is going to Patiala.

9.4 The normal translation of the English 'to' in other contexts is /**nuŋ**/, a postposition which of course puts the noun it accompanies into the oblique :

/**mwṇḍyaŋ nuŋ**/ to the boys.

9.5 The pronouns with /**nuŋ**/ have some irregular forms :

S.1.	/**məyŋ**/	/**məynuŋ**/	to me
2.	/**tuŋ**/	/**təynuŋ**/	to you
3.	/**ó**/ /**é**/	/**ónuŋ**/ /**énuŋ**/	to him, her, it
P.1.	/**əsiŋ**/	/**sanuŋ**/	to us
2.	/**twsiŋ**/	/**tẁanuŋ**/	to you
3.	/**ó**/ /**é**/	/**ónaŋ nuŋ**/ /**énaŋ nuŋ**/	to them

When /ó/ and /é/, in the meanings of 'that' and 'this', are used with a noun plus /**nuŋ**/, they are of course simply in the oblique case, *e.g.*

/**ónuŋ**/	to him
/**ó bənde nuŋ**/	to that man

9.6 The English indirect object with verbs like 'give' is translated as a noun or pronoun with /**nuŋ**/ in Punjabi, *e.g.*

/**ó məynuŋ kytābaŋ denda si.**/	He used to give me books.
/**məyŋ mwṇḍe nuŋ əkhbār denda vaŋ.**/	I give the boy a newspaper.

9.7 Note that the normal place for the direct object in Punjabi is just before the verb, *unless* there is an interrogative word in the sentence (*cf.* 1.7), *e.g.*

/**ó roz dəftər toŋ é bəkəs ləynda e.**/	He takes this box from the office every day.

But

/**tuŋ roz dəftər toŋ é bəkəs kyoŋ ləynda eŋ ?**/	Why do you take this box from the office every day ?

The standard order is, therefore :

(i) Subject

(ii) Adverbs or adverbial phrases (*a*) of time
(*b*) of place
(*c*) of manner

(iii) Indirect object

(iv) Direct object

(v) Interrogative word

(vi) Verb

Vocabulary

/səbək/ M.	lesson	/de-/	give
/chwṭṭi/ F.	holiday	/ləy-/	take, buy, get
/pwttər/ M.	son	/pèj-/	send
/tī/ F.	daughter	/nəvaŋ/	new
/éthoŋ/	from here	/əwkha/	difficult
/óthoŋ/	from there	/dur/	far
/nuŋ/	to	/neṛe/	near (*postpn.*)

Exercises

9A Translate into Punjabi :

(1) in the long holiday : in the long holidays (2) the difficult lessons : in the difficult lessons (3) to the good son : to the good sons (4) near the little village : near the little villages (5) on the new box : in the new boxes (6) for the tall daughter : the tall daughters (7) to that big man : to those big men

9B Translate into English :

(1) /**twsiŋ kýtthoŋ a rəe o ?**/ (2) /**məyŋ kaləj toŋ a rýa vaŋ.**/ (3) /**ó kýtthe ve ?**/ (4) /**ó nəviŋ həṭṭi neṛe ve, pər saḍa kaləj bəẁt pwrāṇa e.**/ (5) /**twsiŋ óthe kí kəm kərde o ?**/ (6) /**məyŋ hwṇ kaləj yc kəm nə́iŋ kərda, pər meri tī óthe kwṛiaŋ nuŋ əṅgrēzi pəṛəẁndi e.**/ (7) /**chwṭṭiaŋ yc ó kýddər jandi e ?**/ (8) /**əksər ləṇḍən jandi e.**/ (9) /**ó tẁaḍi maŋ nuŋ cyṭṭhi pèj rýa e.**/ (10) /**é bəs ləṇḍən ja rəi e ?**/ (11) /**nə́iŋ ji, é óthoŋ a rəi e.**/ (12) /**twsiŋ cá kýtthoŋ ləynde səw ?**/ (13) /**əsiŋ bəzār toŋ ləynde saŋ.**/ (14) /**ó teri kafi pi rýa e.**/

9C Put these sentences into the Present Continuous tense :

(1) /**ó mwṇḍyaŋ nuŋ səbək denda e.**/ (2) /**əsiŋ cyṭṭhi pèjde aŋ.**/ (3) /**mera pwttər éthoŋ ṭykəṭ ləynda e.**/ (4) /**ó khaṇa khandiaŋ ne.**/ (5) /**tuŋ kí kəm kərda eŋ ?**/

(6) /**məyŋ məzdūr nuŋ sygrəṭ denda vaŋ.**/ (7) /**meri tì óthoŋ əwndi e.**/ (8) /**ó bənde əkhbār pəṛde ne.**/

9D Translate into Punjabi :

(1) Where is your son going ? (2) He is going to the new college. (3) He gives lessons to the boys there. (4) I am coming to your village for the holidays. (5) It is not very far from here. (6) Why is that girl smoking here ? (7) I am sending them the packets. (8) This is a new lesson, and it is very difficult. (9) We are working now, but are going home early to-day. (10) The big man is giving the little boy a letter. (11) He is giving us the books. (12) My daughter is sending you stamps.

Lesson 10

10.1 The Past Continuous tense, corresponding to the English 'I was going', *etc.*, is formed in the same way as the Present Continuous, except that the past auxiliary is used instead of the present, *i.e.*

	Masculine	*Feminine*	
S.1.	/**məyŋ ja rýa saŋ**/	/**məyŋ ja rə́i saŋ**/	I was going

etc.

10.2 The Present and Past Continuous tenses are not usually used in the negative. Instead the ordinary Present and Imperfect negative forms are used, *e.g.*

/**ó bár ja rýa e.**/	He is going out(side).
/**ó bár nə́iŋ janda.**/	He isn't going out : he doesn't go out.
/**ó əndər a rə́i si.**/	She was coming in(side).
/**ó əndər nə́iŋ si əwndi.**/	She wasn't coming in : she used not to come in.

10.3 /**da**/ means 'of'. Since it is a postposition, the noun it follows will always be in the oblique case, *e.g.*

/**mwnɖe da**/	of the boy, the boy's
/**mwnɖyaŋ da**/	of the boys, the boys'

/**da**/ is also declined like a 'black' adjective, agreeing

in gender, number and case with the noun which follows it, *e.g.*

/**mwṇḍe di kytāb**/	the boy's book, the book of the boy
/**mwṇḍe de pyṇḍ yc**/	in the boy's village, in the village of the boy
/**mwṇḍyaŋ diaŋ kwrsiaŋ**/	the boys' chairs, the chairs of the boys.

More than two words may be connected with /**da**/ in this way: all but the last must be in the oblique case, *e.g.*

/**mwṇḍe de pyo da kèr**/	the boy's father's house

Remember that the order of words in the /**da**/-construction is always the same as that in the English construction with the possessive ''s', and the opposite of that with 'of'.

10.4 For the 'genitive' of the four personal pronouns the adjectives /**mera**/, /**tera**/, /**saḍa**/ and /**tẁaḍa**/ are used. For the third person pronouns the following forms are used:

Sing.	/**óda**/	(/**éda**/)	his, hers, its
Plur.	/**ónaŋ da**/	(/**énaŋ da**/)	theirs

10.5 In English there are four basic divisions of the day, while in Punjabi there are only three:

/**səvēr**/	morning
/**ṣam**/	afternoon, evening (first part)
/**rat**/	evening (second part), night

/**ṣam**/ is the time from noon until after sunset: in general it is equivalent to both 'afternoon' and 'evening'.

10.6 In many expressions of time, the English 'in', 'at' and 'on' are all translated by /**nuŋ**/, *e.g.*

/**ṣam nuŋ**/	in the afternoon
/**əytvar nuŋ**/	on Sunday
/**rat nuŋ**/	at night

Even when there is no preposition in English, /**nuŋ**/ must still normally be used in Punjabi, *e.g.*

/**əj ṣam nuŋ**/	this afternoon ('on to-day afternoon')
/**kə̄l səvēr nuŋ**/	yesterday morning ('on yesterday morning')

Vocabulary

/**səvēr**/ F.	morning	/**əytvar**/ M.	Sunday
/**ṣam**/ F.	afternoon, evening	/**somvar**/ M.	Monday
/**rat**/ F.	night	/**məṅgəḷ(var)**/ M.	Tuesday
/**pyo**/ (Obl. Pl. /**pevaŋ**/) M.	father	/**bár**/	outside
/**pài**/ M.	brother	/**zərūr**/	certainly, of course
/**pəỳṇ**/ F.	sister	/**da**/	of

Exercises

10A Translate into Punjabi:

(1) the girl's hand: the girl's hands: the girls' hands: on the girls' hands (2) my brother's office: my brothers' office: my brothers' offices (3) inside her house: inside their house: inside their houses: inside those houses (4) the cities of England: from the cities of England: from those cities of England (5) the village of this woman: the villages of these women: in the villages of these women (6) his little daughter's book: his little daughters' books: in his little daughters' books (7) the new houses of London: for the new houses of London (8) the big box of black books: the big boxes of black books: in the big boxes of black books

10B Translate into English:

(1) /**tẁaḍi pəỳṇ kys veḷe a rə́i e?**/ (2) /**ó əj rat nuŋ a rə́i e.**/ (3) /**te kýtthoŋ a rə́i e?**/ (4) /**ó ónaŋ de pyo de kə̀r toŋ a rə́i e.**/ (5) /**əsiŋ məṅgəḷ ṣam nuŋ ónaŋ de pài de kə̀r ja rə́e saŋ.**/ (6) /**ṭren ṣəýr de ó sṭeṣən yc si.**/ (7) /**twsiŋ éthe khaṇa kha rə́e o?**/ (8) /**nə́iŋ ji, məyŋ khaṇa nə́iŋ khanda, cá pi rýa vaŋ.**/ (9) /**é mwṇḍa mere pyo di həṭṭi yc kəm kərda e.**/ (10) /**ó somvar ṣam nuŋ óthoŋ kytābaŋ ləy rə́e sən.**/ (11) /**əksər ó zərūr dəftər janda e, pər hwṇ saḍi pəỳṇ de skul ja rýa e.**/ (12) /**ó kwṛi da dəftər meri maŋ de kə̀r toŋ dur e.**/

10C Translate into Punjabi:

(1) On Monday evening he was going home from the office. (2) That man's son used to work in my father's school. (3) This is the first new house of the old village. (4) There was a table and four chairs in this room of the teacher's daughter's house. (5) Yesterday morning I was giving their brother a lesson. (6) He's certainly coming with your brother now. (7) I used to get cigarette(s) from this man's shop. (8) Their fathers' cars are outside. (9) The boxes of glasses were in his sister's shop. (10) She was going to the shops by bus this morning. (11) That Sikh's sons were coming to school with my little brother. (12) She was getting stamps for our letters on Tuesday afternoon. (13) My sisters used to go to the college every day, but this evening they are going to London. (14) What his brother said was wrong: they never write letters on Sunday. (15) Their daughters are not drinking tea.

Lesson 11

11.1 The pronouns with /**toŋ**/, *from*, have some irregular forms:

S.1.	/**məyŋ**/	/**məythoŋ**/	from me
2.	/**tuŋ**/	/**təythoŋ**/	from you
3.	/**ó**/ /**é**/	/**ós toŋ**/ /**és toŋ**/	from him, her, it
P.1.	/**əsiŋ**/	/**sathoŋ**/	from us
2.	/**twsiŋ**/	/**tẁathoŋ**/	from you
3.	/**ó**/ /**é**/	/**ónaŋ toŋ**/ /**énaŋ toŋ**/	from them

Compare the forms with /**nuŋ**/ (9.5). /**os**/ and /**es**/ are strengthened forms of /**ó**/ and /**é**/, and may often be used instead of them in the oblique singular. /**ó toŋ**/ and /**é toŋ**/ are not usually used to mean *from him*, probably because they sound very like /**óthoŋ**/ and /**éthoŋ**/, meaning *from there* and *from here*.

11.2 With nearly all postpositions other than /**nuŋ**/, /**toŋ**/ and /**da**/ the pronouns must be put into the oblique singular of the masculine possessive, *e.g.*

/**mere ləi**/	for me
/**tẁaḍe naḷ**/	with you

But /**ónaŋ**/ and /**énaŋ**/ need not be in the possessive before postpositions, *e.g.*

/**ónaŋ ləi**/ or /**ónaŋ de ləi**/ for them

11.3 Similarly, all nouns may have /**de**/ before most postpositions, *e.g.*

/**kytābaŋ yc**/	or	/**kytābaŋ de vyc**/	in the books
/**mez te**/	or	/**mez de wtte**/	on the table
/**kwɽi naḷ**/	or	/**kwɽi de naḷ**/	with the girl

Note that when a postposition has both a long and a short form, the former is normally used after /**de**/, as in the first two examples above.

On the whole, the forms without /**de**/ are more common.

11.4 Punjabi does not express the comparative and superlative degrees of adjectives by suffixes like the English *-er* and *-est*. Instead, the simple form of the adjective is used with the postpositions /**toŋ**/ or /**naḷoŋ**/, *than*, *e.g.*

/**mwṇḍa kwɽi toŋ ləmma e.**/ /**mwṇḍa kwɽi (de) naḷoŋ ləmma e.**/	The boy is taller than the girl.
/**ó məythoŋ syaṇa e.**/ /**ó mere naḷoŋ syaṇa e.**/	He is cleverer than me.
/**é şəýr saḍe pyṇḍ toŋ bəẃt vəḍḍa e.**/	This city is much bigger than our village.

11.5 The construction is the same for the superlative, with the pronoun /**səb**/, *all*, used instead of the second noun, *e.g.*

/**ó səb toŋ pəýɽa mwṇḍa si.**/	He was the worst boy (literally, ' bad from all ').
/**é kər da səb toŋ cəṅga kəmra e.**/	This is the best room in the house (literally, ' the house's best room ').

11.6 /**vəd**/ and /**kəṭ**/ mean *more* and *less*, *e.g.*

/**twsiŋ mere pwttar toŋ vəd pəɽde o.**/	You read more than my son.

/**əjkəl məyŋ sygrəṭ kə̀ṭ pinda vaŋ.**/	Nowadays I smoke less.

But these words are not usually used in comparative constructions of the kind illustrated in 11.4 and 11.5.

11.7 /**bəṛa**/ is an adjective meaning *great*. It is also often used before another adjective to mean *very*, like /**bəẃt**/, *e.g.*

/**é bəẃt cəṅgi tiviŋ e.**/ /**é bəṛi cəṅgi tiviŋ e.**/	She is a very good woman.

Very great is always /**bəẃt bəṛa**/, *e.g.*

/**ó bəẃt bəṛa ḍakṭər si.**/	He was a very great doctor.

11.8 When both /**sə́b**/, *all*, and /**ó**/ (or /**é**/) are used with a noun, the order is the opposite of the English one, *e.g.*

/**ó sə́b kytābaŋ nəviaŋ ne.**/	All those books are new.

Similarly with /**sara**/, *all*, *whole*, *e.g.*

/**é sari zymīŋ ónaŋ di e.**/	All this land is theirs.

Vocabulary

/**ḍakṭər**/ M.	doctor
/**bəcca**/ M.	child, boy
/**bəcci**/ F.	child, girl
/**deṣ**/ M.	country
/**zymīŋ**/ F.	earth, land, ground
/**pàrət**/	India
/**pakystan**/	Pakistan
/**ləẁr**/	Lahore
/**əmrytsər**/	Amritsar
/**édər**/	(to) here, hither
/**ódər**/	(to) there, thither
/**pəỳṛa**/	bad
/**syaṇa**/	clever
/**sóṇa**/	beautiful
/**bəṛa**/	great, very
/**sə́b**/	all
/**sara**/	whole, all
/**və́d**/	more
/**kə̀ṭ**/	less
/**əjkəl**/	nowadays
/**naḷoŋ**/	than
/**kevəl**/	only

Exercises

11A Translate into Punjabi :

(1) The girl is very beautiful. (2) This girl is more beautiful than their sister. (3) She is the most beautiful girl in the school. (4) This is a very good book. (5) This book is much better than that. (6) These are the best books.

11B Translate into English :

(1) /**ɖakʈər de bəcce bəɽe syaɳe ne.**/ (2) /**əjkəl ónaŋ da pyo ləẁr de vyc rəýnda e.**/ (3) /**ləɳɖən saɖe deʂ da sə́b toŋ vəɖɖa ʂəýr e.**/ (4) /**pyɳɖ da skul tẁaɖe pài de kə̀r naɭoŋ choʈa si.**/ (5) /**skul da sə́b toŋ syaɳa myɳɖa ódər ja rýa si.**/ (6) /**tuŋ mere kələm naɭ kí lykh rýa səyŋ ?**/ (7) /**ódi sə́b toŋ vəɖɖi tì pəñjābi nə́iŋ pə́ɽ səkdi.**/ (8) /**é bəcci bəɽi sóɳi e, pər meri pəỳɳ toŋ syaɳi nə́iŋ.**/ (9) /**énaŋ sykkhaŋ di zymīŋ əmrytsər de neɽe ve.**/ (10) /**ləẁr pəñjāb da sə́b toŋ vəɖɖa ʂə́yr e.**/ (11) /**əjkəl saɖa ɖakʈər kə̀ʈ əwnda e: ó kevəl somvar səvēr nuŋ a səkda e.**/ (12) /**os toŋ syaɳa kéɽa e ?**/

11C Translate into Punjabi :

(1) These four boys are not very clever. (2) Amritsar is much smaller than Lahore. (3) Why do you come here less nowadays ? (4) Where is that man's land ? (5) I cannot drink more than the doctor's son ; he is bigger than me. (6) Lahore is not far from Amritsar, but it is in Pakistan, and Amritsar is in India. (7) Our country is better and more beautiful than England. (8) All these pens are that boy's, but that (one) is yours. (9) Which is the oldest book ? (10) This book is newer than that. (11) Why were you getting bread there ? It's the worst shop in the town.

Lesson 12

12.1 The Future tense is formed by adding to the root of the verb a set of personal endings similar to the present auxiliary : to these endings in turn is added the syllable /**-ga**/, declined for gender and number.

	Masculine	*Feminine*	
S.1.	/**məyŋ bolaṅga**/	/**məyŋ bolaṅgi**/	I shall speak
2.	/**tuŋ boleṅga**/	/**tuŋ boleṅgi**/	you will speak
3.	/**ó (é) bolega**/	/**ó (é) bolegi**/	he, she, it will speak
P.1.	/**əsiŋ bolaṅge**/	(/**əsiŋ bolaṅgiaŋ**/)	we shall speak
2.	/**twsiŋ bologe**/	(/**twsiŋ bologiaŋ**/)	you will speak
3.	/**ó (é) bolənge**/	/**ó (é) bolərgiaŋ**/	they will speak

(i) Vowel-roots often insert /**-v-**/ before the endings of the Future to prevent awkward combinations of vowels. In the following examples only the masculine forms are given. /**(v)**/ indicates that the insertion is optional.

	/**-a**/ roots /**ja-**/, *go*	/**-i**/ roots /**pi-**/, *drink*	/**-o**/ roots /**ho-**/, *be*
S.1.	/**javaṅga**/	/**pi(v)aṅga**/	/**hovaṅga**/
2.	/**ja(v)eṅga**/	/**pi(v)eṅga**/	/**hoveṅga**/
3.	/**ja(v)ega**/	/**pi(v)ega**/	/**hovega**/
P.1.	/**javaṅge**/	/**pi(v)aṅge**/	/**hovaṅge**/
2.	/**jaoge**/	/**pioge**/	/**hovoge**/
3.	/**ja(və)ṇge**/	/**pi(və)ṇge**/	/**ho(və)ṇge**/

(ii) Roots in /-əy/ form their Future like /ləy-/, *take* :

S.1.	/ləvaṅga/	P.1.	/ləvaṅge/
2.	/lə(v)eṅga/	2.	/ləvoge/ or /ləwge/
3.	/lə(v)ega/	3.	/ləyṇge/

(iii) /de-/, *give*, usually shortens the vowel to /y/ (pronounced /ĕ/) before /-a/ and /-o/ :

S.1.	/dyaṅga/	P.1.	/dyaṅge/
2.	/deveṅga/	2.	/dyoge/
3.	/devega/	3.	/deṇge/

(iv) Roots in /-r/ and /-ṛ/ have the 3P. in /-n(ge)/, not /-ṇ(ge)/, *e.g.*

/ó kəm kərənge/	they will work
/ó pə́ṛənge/	they will read

12.2 The negative of the Future is formed simply by putting /nə́iŋ/ before the verb, *e.g.*

/məyŋ ódər nə́iŋ javaṅgi./ I shan't go there.

12.3 Some verbal roots end in a double consonant, which is kept before a vowel ending, but made single before a consonant, *e.g.*

/ó mez te kytāb rəkhda e./	He puts a book on the table.
/ó mez te kytāb rəkkhega./	He will put a book on the table.

Such roots will be listed in the vocabularies with the second consonant in brackets, like nouns ending in a double consonant (8.2), thus, /rək(k)h-/.

12.4 Note the following adverbs of time :

/pərsoŋ/	the day before yesterday
/kə́l/	yesterday

/**əj**/	to-day
/**kəl**/	to-morrow
/**pərsoŋ**/	the day after to-morrow

The meaning of /**kəl**/ or /**pərsoŋ**/ is normally clear from the tense of the verb, *e.g.*

/**kəl ki vār si ?**/	What day was it yesterday ?
/**kəl ki vār hovega ?**/	What day will it be to-morrow ?

12.5 /**apn̨a**/, *own*, is a reflexive possessive pronoun which refers to the subject of the sentence, *e.g.*

/**ó apn̨i kytāb pəʈ rýa si.**/	He was reading his (own) book.

But

/**ó ódi kytāb pəʈ rýa si.**/	He was reading his (someone else's) book.

When the possessor is the same as the subject of the sentence /**apn̨a**/ must be used, *e.g.*

/**məyŋ apn̨i kytāb pəʈ rýa saŋ.**/	I was reading my book.

/**məyŋ meri kytāb pər rýa saŋ**/ would be bad Punjabi. /**məyŋ meri apn̨i kytāb pəʈ rýa saŋ**/ would mean 'I was reading *my own* book'.

12.6 /**koi**/ means *someone* and /**kẃj**/ *something*, *e.g.*

/**koi édər a rýa e.**/	Someone is coming here.
/**hwn̨ məyŋ kẃj kha sakda vaŋ.**/	Now I can eat something.

In questions /**koi**/ and /**kẃj**/ translate the English *anyone* and *anything*, *e.g.*

/**koi édər á rýa e ?**/	Is anyone coming here ?
/**twsiŋ kẃj khaoge ?**/	Will you eat anything ?

In negative sentences, they are equivalent to *no one* and *nothing*, *e.g.*

/**koi édər náiŋ əwnda.**/	No one comes here.
/**óthe kẃj náiŋ si.**/	There was nothing there.

12.7 /**kẃj**/ is not declined, but the oblique of /**koi**/ is /**kyse**/. This must not be confused with /**kys**/, the oblique of /**kəwṇ**/, *who* ? (7.6), *e.g.*

/**é kys da kə̀r e ?**/	Whose house is this ?
/**é kyse da kə̀r náiŋ e.**/	This isn't anyone's house.

Vocabulary

/**dost**/ M.	friend	/**vekh-**/	see
/**dyn**/ M.	day	/**rək(k)h-**/	put
/**var**/ M.	day of week	/**ho-**/	be
/**bẃd(var)**/ M.	Wednesday	/**lya-**/	bring
		/**koi**/	someone
/**virvar**/ M.	Thursday	/**kẃj**/	something
/**şwkkərvar**/ M.	Friday	/**apṇa**/	'own'
		/**kə́l**/	yesterday, to-morrow
/**şənychər-(var)**/ M.	Saturday	/**pərsoŋ**/	day before yesterday, day after to-morrow
/**dẃd(d)**/ M.	milk		
/**cini**/ F.	sugar		
/**vəẃṭi**/ F.	wife		
/**əgla**/	next	/**taiŋ**/	until
/**pychla**/	last		

Exercises

12A Put into the Future :

(1) /**kəl kəmra khali si.**/ (2) /**é dẃd caṅga náiŋ.**/ (3) /**ó éthe khaṇa khande ne.**/ (4) /**əsiŋ lənḍən yc rəýnde aŋ.**/ (5) /**məyŋ bəs naḷ əwnda saŋ.**/ (6) /**ó bəkəs pə̀j rýa si.**/

12B Translate into English :

(1) /óda dost əgle virvar nuŋ avega./ (2) /məyŋ kafi yc dẃd kəde nə́iŋ pinda./ (3) /ónaŋ di tì bəzār toŋ roṭi te cini lyavegi./ (4) /meri vəẃṭi pychle ṣənychər nuŋ óthoŋ a rə́i si./ (5) /pərsoŋ ó bənde apṇe bəccyaŋ de naḷ é kəm kərənge./ (6) /óthe məyŋ kẃj nə́iŋ saŋ vekh səkdi./ (7) /pərsoŋ məṅgəḷvar hovega./ (8) /tera dost apṇe pyo naḷoŋ ləmma e./ (9) /mwṇḍa dẃd kýtthe rəkh səkega ?/ (10) /əsiŋ kevəl pərsoŋ taiŋ apṇe pài de kə̀r yc rə́vaṅgiaŋ./ (11) /ó kyse da əkhbār pə́ṛ rýa si./ (12) /kevəl do bənde te tyn mwṇḍe hovəṇge./

12C Translate into Punjabi :

(1) She will get sugar from her father's shop. (2) The teacher will come next Thursday afternoon. (3) Someone will bring bread the day after to-morrow. (4) Yesterday (it) was Saturday, and the day before yesterday (it) was Friday. (5) What day will it be to-morrow ? To-morrow it will be Monday. (6) In your brother's room I can see something on the table. (7) When will the girls go home ? (8) Someone was here last Wednesday. (9) He cannot do anything until to-morrow. (10) No one was reading yesterday's paper. (11) He won't drink milk. (12) His wife will certainly be a clever woman. (13) Now we shall be able to go to Lahore less.

Lesson 13

13.1 For the English verb *be*, Punjabi has both the auxiliary and the verb /**ho-**/, whose present participle is the irregular /**hwnda**/. The following tenses are therefore possible :

Present	/**hwnda e**/	/**e**/	is
Imperfect	/**hwnda si**/	/**si**/	was, used to be
Future	/**hovega**/		will be

The Present tense of /**ho-**/ is used only in statements of generally valid facts, *e.g.*

/**həfte yc sət dyn hwnde ne.**/	There are seven days in a week.
/**bəcce choṭe hwnde ne.**/	Children are small.

Otherwise the auxiliary is used :

/**pər é mwṇḍa ləmma e.**/	But this boy is tall.

13.2 There is no Punjabi verb equivalent to the English *have*. Instead, postpositions are used with the auxiliary verb or /**ho-**/ as follows :

(i) /**da**/ or the possessive pronouns, used with relatives :

/**ódi kevəl yk pəỳṇ e.**/	He has only one sister. (Literally : 'There is only one sister of him.')

other human beings :

/**óthe mere do dost sən.**/	I had two friends there.

parts of the body :

/**mwɳḍe da bəẃt vəḍḍa syr si.**/	The boy had a very big head.

immovable property :

/**óde pwttər de tyn kə̀r ne.**/	His son has three houses.

(ii) /**koḷ**/, *beside*, used with

movable property :

/**mere koḷ yk kwrsi e.**/	I have a chair. (Literally : 'Beside me is one chair.')
/**mwɳḍe koḷ kələm e.**/	The boy has a pen.

(iii) /**nuŋ**/, used with

abstract nouns :

/**məynuŋ bəɽa ṣəwk si.**/	I had a great desire. (Literally : 'To me was a great desire.')

13.3 These constructions are also used in Punjabi where there is no *have* in English, *e.g.*

/**sanuŋ wmēd e ky ó kə̀l avega.**/	We hope that he will come to-morrow.
/**ónuŋ pəta e ky twsiŋ ləɳḍən yc rəýnde o.**/	He knows that you live in London.
/**mera k͟hyal e ky é gəḷt e.**/	I think this is wrong.

The literal translations of these sentences are 'To us is hope that . . .', 'To him is a clue that . . .', 'My thought is that . . .'

Note that /**ky**/, *that*, is pronounced /**kĕ**/ : it is much less often omitted than *that* is in English.

13.4 /**koi**/ and /**kẃj**/ (*cf.* 12.6) are also used with nouns as indefinite adjectives, meaning *some*, *any*, *etc.*, *e.g.*

/**óthe koi tiviŋ nəiŋ si.**/	There was no woman there.
/**mez te koi kytāb si.**/	On the table was a ('some') book.
/**mez te kẃj kytābaŋ sən.**/	On the table were some books.
/**botəl yc kẃj dẃd si.**/	In the bottle was some milk.

/**koi**/ is generally used with singular nouns, /**kẃj**/ with plural nouns and nouns which can have no plural, like /**dẃd**/, /**paṇi**/, *etc.*

13.5 The distinction between adjectives and nouns is less marked in Punjabi than in English. Many adjectives can be used as nouns, *e.g.*

/**bẃḍḍa nəwkər kəm kər rýa si.**/	The old servant was working.
/**bẃḍḍa əkhbār pə́ṛ rýa e.**/	The old man is reading the paper.

When 'red' adjectives are used as nouns, they are declined as nouns, *e.g.*

/**é gərīb mwṇḍe di kytāb e.**/	This is the poor boy's book.
/**é gərībaŋ di zymīŋ e.**/	This is the poor people's land.

Vocabulary

/**nəwkər**/ M.	servant	/**bẃḍḍa**/	old (of people)
/**syr**/ M.	head	/**gərīb**/	poor
/**həfta**/ M.	week	/**tija**/	third
/**alu**/ M.	potato	/**cəwtha**/	fourth
/**ṣəwk**/ M.	desire	/**kynnaŋ**/	how much, how many
/**khyal**/ M.	thought		
/**pəta**/ M.	'clue', address	/**kəi**/	several, many
		/**koḷ**/	beside
/**wmēd**/ F.	hope	/**heṭh**/	under
/**nədi**/ F.	river	/**ky**/	that

/pəñj/	five	**/sət(t)/**	seven
/che/	six	**/pəkā-/**	cook

Exercises

13A Translate into Punjabi :

(1) We have two brothers. (2) They have five boxes. (3) You have two shops. (4) The girl had this great hope. (5) The old man has some land. (6) I had a black book.

13B Translate into English :

(1) /**mera khyal e ky saḍa əgla səbək bəẃt əwkha hovega.**/ (2) /**kə́l məyŋ tẁaḍe ləi alu pəkāvaṅgi.**/ (3) /**tere koḷ kynneŋ kələm ne ?**/ (4) /**mere koḷ koi kələm nə́iŋ, kevəl é pwrāṇi cyṭṭhi e.**/ (5) /**é alu gərīb de choṭe bəcce de syr naḷoŋ vəḍḍa e.**/ (6) /**ó deş diaŋ nədiaŋ bəẃt vəḍḍiaŋ nə́iŋ hwndiaŋ.**/ (7) /**məynuŋ pəta e ky ónaŋ da koi nəwkər nə́iŋ si.**/ (8) /**saḍe vəḍḍe pài da dost mez heṭh kəm kər rýa e.**/ (9) /**həfte da cəwtha dyn bẃdvar hwnda e.**/ (10) /**é bẃḍḍe nuŋ koi şəwk kəde nə́iŋ hovega.**/ (11) /**syaṇe mwṇḍe de syr yc kəi khyal sən.**/ (12) /**bẃḍḍe sykh di tī apṇa pəta lykh rə́i si.**/

13C Translate into Punjabi :

(1) How many days are there in a week ? (2) Is Sunday or Monday the first day of the week ? (3) I think that Sunday is the first day of the week. (4) Have you any tea ? (5) Many men used to live in this beautiful house. (6) Nowadays the old man is less poor : he has six servants. (7) He was putting his letter under your boxes. (8) The next bus will come to the village the day after to-morrow in the morning. (9) No one can teach these bad boys anything. (10) I hope that no one will eat those new potatoes. (11) Beside that river my father's old servant had a house. (12) He always comes home on Friday but I know he won't be able to come next week.

Lesson 14

14.1 The Imperative singular is the same as the root of the verb. In the plural **/-o/** is added, *e.g.*

S. **/a/** P. **/ao/** come! come in!

Some verbs have slightly irregular forms in the plural, similar to those in the Future (12.1):

S.	**/ləý/**	take!	**/dé/**	give!	**/rəkh/**	put!	**/já/**	go!
P.	**/ləẃ/**		**/dýo/**		**/rəkkho/**		**/jáo/**	

Note that many short roots ending in a vowel have high tone in the Imperative: thus, **/kha-/** has **/khá/** and **/kháo/**.

14.2 The negative of the Imperative is formed by putting **/na/**, *not* (never **/nəiŋ/**) before the verb, *e.g.*

/kəl na jáo./ Don't go to-morrow.

14.3 There is also a Future Imperative, implying that the action is not to be performed immediately, and thus rather politer than the ordinary Imperative. The singular adds **/-iŋ/** to the root, and the plural **/-yo/**, *e.g.*

S. **/rəkkhiŋ/** P. **/rəkkhyo/** put! (but not immediately)

This Future Imperative is not very commonly used. The most usual way of expressing a polite request is to

use the plural of the simple Imperative, often with the honorific /**ji**/ (2.3) put after the verb, *e.g.*

/**ao ji !**/	Please come in !

14.4 In addressing or calling to people, the vocative case may be used, although it is less commonly used by educated people. The vocative in the three declensions is formed as follows :

S. Dir.	/**mwṇḍa**/	/**pài**/	/**kwṛi**/
Voc.	/**mwṇḍya**/	/**pàia**/	/**kwṛie**/
P. Dir.	/**mwṇḍe**/	/**pài**/	/**kwṛiaŋ**/
Voc.	/**mwṇḍyo**/	/**pàio**/	/**kwṛio**/

It will be seen that masculine nouns add /**-a**/ and feminine nouns /**-e**/ in the singular, while all nouns add /**-o**/ in the plural.

'Black' adjectives are in the oblique case before nouns in the vocative, *e.g.*

/**pyare dosto**/	dear friends !

A particle like /**oe**/, *oh* ! may be put before a noun in the vocative.

14.5 When a pronoun is the direct object of a verb it must be in the /**-nuŋ**/ form, *e.g.*

/**énuŋ éthe na rakkho ji !**/	Please don't put this here !
/**məyŋ təynuŋ pəṛàvaṅga.**/	I will teach you.
/**əsiŋ ónaŋ nuŋ kə́l lyavaṅge.**/	We'll bring them to-morrow.

14.6 With some verbs the direct object always has /**nuŋ**/, whether or not it is a pronoun, *e.g.*

/**əsiŋ wstād nuŋ pwchdiaŋ saŋ.**/	We used to ask the teacher.
/**ó mwṇḍe nuŋ óthe wḍīk rýa e.**/	He's waiting for the boy there.
/**meri ti nuŋ mylo !**/	Meet my daughter !

Other verbs only have a direct object with /**nuŋ**/ if that object is definite, *e.g.*

/**ó nili kytāb nuŋ mez te rakkho !**/	Put the ('that') blue book on the table !

But

/**koi kytāb mez te rakkho !**/	Put some book on the table !

14.7 It is not possible to give a set of simple rules which will determine in all cases whether or not the direct object should have /**nuŋ**/. Where there is both a direct and an indirect object, only the latter can have /**nuŋ**/, with the basic meaning of *to*, *e.g.*

/**zəra məynuŋ ó lyfāfa dýo !**/	Just give me that envelope !
/**ó sanuŋ apṇa pəta zərūr pə̀jegi.**/	She will certainly send us her address.

14.8 Notice these important uses of the word /**kərke**/ :

(i) After nouns and pronouns it means *because of*, *e.g.*

/**es kərke**/	because of this, therefore, so
/**míŋ kərke**/	because of the rain

(ii) Used after some adjectives, it forms adverbs, *e.g.*

/**am**/	general	/**am kərke**/	generally

Vocabulary

/**zymīndar**/ M.	farmer	/**syaḷ**/ M.	winter
/**khet**/ M.	field	/**gərmiaŋ**/ F. (Pl.)	summer
/**rwk(k)h**/ M.	tree	/**tẁp(p)**/ F.	sunshine
/**pəttər**/ M.	leaf	/**bərf**/ F.	snow, ice
/**vára**/ M.	year	/**pyara**/	dear, nice
/**mə̀ina**/ M.	month	/**k͟hwṣ**/	happy
/**míŋ**/ M.	rain	/**bəmār**/	ill

/am/	general	**/baraŋ/**	twelve
/k̲h̲as/	special	**/saf/**	clean (*adj.*)
/pəy-/	fall	**/saf kər-/**	clean (*verb*)
/pwc(c)h-/	ask	**/həra/**	green
/wḍīk-/	wait for	**/nila/**	blue
/myl-/	meet	**/kərke/**	because of, '-ly'
/əṭ(ṭ)h/	eight		
/nəwŋ/	nine	**/vəje/**	o'clock
/dəs/	ten	**/zəra/**	just
/y̲araŋ/	eleven		

Exercises

14A Translate into Punjabi, using singular and plural forms :

(1) Eat something! (2) Meet the farmer! (3) Have a cigarette! (4) Just ask them! (5) Go at ten o'clock! (6) Take this paper!

14B Translate into English :

(1) **/éthe gərmiaŋ vyc míŋ kə̀ṭ pəynda e./** (2) **/əsiŋ tẁanuŋ ó vəḍḍe rwkh de heṭh wḍīkaṅge./** (3) **/oe mwṇḍya, es kəmre nuŋ saf kəriŋ !/** (4) **/vére de duje mə̀ine vyc car həfte hwnde ne./** (5) **/saḍa pyara dost bəmār e : es kərke əsiŋ əgle mə̀ine nə́iŋ avaṅge./** (6) **/é sare khet ó gərīb zymīndar de nə́iŋ ho səkde./** (7) **/am kərke bərf syaḷ yc və́d pəyndi e./** (8) **/bənda kwṛi nuŋ y̲araŋ vəje taiŋ sṭeṣən de neṛe wḍīk rýa si./** (9) **/tẁp yc kəwṇ əṅgrēz k̲h̲wṣ nə́iŋ hwnda ?/** (10) **/ó khet yc dəs sykh apṇe hətthaŋ naḷ kəm kər rə́e sən./** (11) **/é meri sə́b toŋ pyari tì e : zəra ónuŋ mylo ji !/** (12) **/ó bəṛi k̲h̲as kytāb e : ónuŋ kevəl syaṇiaŋ tiviaŋ pə́ṛ səkdiaŋ ne./**

14C Translate into Punjabi :

(1) The leaves of that old tree are green in summer, but not in winter. (2) The fourth field belongs to the old

farmer. (3) I hope that snow won't fall here next year. (4) I don't know: that is why ('therefore') I am asking your mother. (5) Take that big blue book, but don't write anything in it. (6) Nowadays he drinks less coffee, especially at night. (7) I'll wait for you outside until nine o'clock. (8) In this country there is more sunshine in winter; in the summer there is less because of the rain (use /**pəy-**/). (9) He can put it in my room. (10) I'll bring some sugar specially for your friend. (11) These eight glasses are yours: please clean them quickly. (12) I think that the girls will come at seven o'clock on Saturday evening.

Lesson 15

15.1 The past participle (masculine singular) is formed by adding to the root the ending /**-ya**/ (pronounced /**-ĕa**/). This may be declined for gender and number as follows :

M.S.	(/**a-**/)	/**aya**/	come	(/**vekh-**/)	/**vekhya**/	seen
M.P.		/**ae**/			/**vekhe**/	
F.S.		/**ai**/			/**vekhi**/	
F.P.		/**aiaŋ**/			/**vekhiaŋ**/	

The declension is the same as for a 'black' adjective, except that the masculine singular ends in /**-ya**/ instead of /**-a**/.

15.2 Some common verbs have irregular past participles, *e.g.*

M.S.	(/**ja-**/)	/**gya**/	gone	(/**səwŋ-**/)	/**swtta**/	slept
M.P.		/**gəe**/			/**swtte**/	
F.S.		/**gəi**/			/**swtti**/	
F.P.		/**gəiaŋ**/			/**swttiaŋ**/	

Like /**gya**/ are declined /**lya**/, /**pya**/ and /**rýa**/, the past participles of /**ləy-**/, /**pəy-**/ and /**rəý-**/.

15.3 Intransitive verbs form their Past tense simply with the past participle, which agrees with the subject in gender and number, *e.g.*

/**ó kəl ləẁr gya.**/	He went to Lahore yesterday.
/**kwɽi sət vəje taiŋ swtti.**/	The girl slept till 7 o'clock.

A very few transitive verbs (*i.e.* verbs which can have a direct object) form their Past in the same way. The most important of these are :

/bol-/	speak	**/lya-/**	bring
/myl-/	meet	**/pẁl ja-/**	forget
/sə́mj-/	understand		

/ó sanuŋ dəftər lyae./	They brought us to the office.
/tẁaḍi vəẃṭi pẁl gəi./	Your wife forgot.

Note that **/məyŋ sə́mjya/** usually means *I understand.*

All other transitive verbs have a special construction in the Past tense, which is explained in Lesson 17.

15.4 The negative of the Past is formed by putting **/nə́iŋ/** or **/na/** before the verb, *e.g.*

/twsiŋ kyoŋ na ae ?/	Why didn't you come ?
/əsiŋ nə́iŋ sə́mje./	We don't (didn't) understand.

15.5 While the past auxiliary refers simply to a state in the past, **/hoya/**, the Past of **/ho-/**, is used to indicate a process, *e.g.*

/ó khwṣ si./	He was happy.
/ó khwṣ hoya./	He was happy (when such-and-such happened).

15.6 It has been remarked (11.3) that many postpositions may optionally have **/de/** before them. There is another class of postpositions which is normally preceded by **/toŋ/** : this **/toŋ/** is seldom omitted. The most important of these are :

/pəýlaŋ/	before	**/bár/**	outside
/bad/	after	**/chwṭ/**	besides
/bynāŋ/	without		

e.g. **/dwpəýr toŋ pəýlaŋ/**	before noon
/ṣəýr toŋ bár/	outside the city

/**bynāŋ**/ is exceptional in that it may precede the noun, *e.g.*

/**dẃd toŋ bynāŋ**/ or /**bynāŋ dẃd toŋ**/ without milk

15.7 /**hor**/ means *(an)other*, while /**duja**/ means *the other* (or *second*), *e.g.*

/**hwŋ məyŋ hor kytāb lyavaṅga.**/	Now I'll bring another book.
/**hwŋ məyŋ duji kytāb lyavaṅga.**/	Now I'll bring the other book.

/**hor koi**/ means *some(one) else*, and /**hor kẃj**/, *some(thing) else.*

15.8 The oblique plural of /**hor**/ and /**sə́b**/, when these are used as pronouns, are /**hornaŋ**/ and /**sə́bnaŋ**/. /**lokiŋ**/, *people*, is treated as a masculine plural, and its oblique is /**lokáŋ**/.

Vocabulary

/**lokiŋ**/ M. Pl.	people	/**wṭ(ṭ)h-**/	rise, get up
		/**pẁl ja-**/	forget
/**kwtta**/ M.	dog	/**sə́mj-**/	understand
/**məkkhəŋ**/ M.	butter	/**ho ja-**/	become
		/**jap-**/	seem
/**búa**/ M.	door	/**mar-**/	hit, beat: shut (door, window)
/**bari**/ F.	window		
/**dwpəýr**/ F.	noon, midday	/**lá-**/	open (door, window)
/**ə́ddi rat**/ F.	midnight		
/**təgṛa**/	strong, fit	/**pəýlaŋ**/	before
/**gənda**/	dirty	/**bad**/	after
/**hor**/	other, else	/**chwṭ**/	besides
/**fer**/	again, then	/**bynāŋ**/	without
/**səwŋ-**/ (p.p. /**swtta**/)	sleep		

Exercises

15A Translate into Punjabi :

(1) Besides him. (2) Beside him. (3) Inside the house. (4) Outside the house. (5) Before evening. (6) Without any other girl.

15B Translate into English :

(1) /**əsiŋ əytvar ʂam nuŋ tẁaɖe đost de kə̀r gəe.**/ (2) /**ó kyoŋ pẁl gəiaŋ ?**/ (3) /**saɖi tɨ kə́l sət vəje toŋ pəýlaŋ wʈʈhi.**/ (4) /**ó ƀari lá rýa e, te fer búa marega.**/ (5) /**zymīn-dar apɳe kwʈʈyaŋ naɭ aya.**/ (6) /**míŋ toŋ bad saɖe kə̀r điaŋ sə́b bariaŋ bəẃt gəndiaŋ ho gəiaŋ.**/ (7) /**é gəl toŋ chwʈ sə́b ʈhik japda e.**/ (8) /**bynāŋ ónaŋ łokaŋ toŋ twsiŋ óthe kyoŋ rə́e ?**/ (9) /**óđa kwtta roz đwpəýr taiŋ səwnda e.**/ (10) /**məyŋ nə́iŋ sə́mji : tẁaɖi gəl bəɽi əwkhi e.**/ (11) /**tiviŋ ónaŋ ləi məkkhəɳ te cini lyai.**/ (12) /**mwɳɖa ə́ddi rat toŋ bad ký́ddər ja səkya ?**/

15C Translate into Punjabi :

(1) The girls came home late last night, but they got up early this morning. (2) The old man seemed very strong, but then he became ill. (3) Clever people will never be able to understand this. (4) Shut the window, and don't open the door ! (5) The farmer had one other field outside the village. (6) I hope that the teacher will beat that bad boy. (7) She used to go to the office at 8 o'clock, but yesterday she went after 9 o'clock. (8) I think someone else slept in your room on Thursday night. (9) The river water seemed very dirty, so he didn't go there. (10) My father's servant forgot everything else. (11) Snow fell this morning, so the old woman couldn't go out of her house. (12) Why didn't your Sikh friends speak Punjabi with me ?

Lesson 16

16.1 The Perfect tense of intransitive verbs is formed by using the past participle with the present auxiliary, *e.g.*

/**ó bár gya e.**/	He has gone out.

In the negative, the auxiliary may be omitted, as in the Present, *e.g.*

/**ó bár nəiŋ gya.**/	He hasn't gone out. (Or 'He didn't go out.')

16.2 The Pluperfect tense of intransitive verbs is formed by using the past participle with the past auxiliary. This tense has very frequently the sense of a simple English past, *e.g.*

/**ó bár gya si.**/	He went out. (Or 'He had gone out.')

In the negative, the auxiliary usually precedes the verb, as in the Imperfect, *e.g.*

/**ó bár nəiŋ si gya.**/	He didn't go out. (Or 'He hadn't gone out.')

16.3 The Future Perfect tense of intransitive verbs is formed by using the past participle with the Future of /**ho-**/, *e.g.*

/**ó bár gya hovega.**/	He will have gone out.

In the negative, /**nəiŋ**/ is put before the participle.

16.4 The Infinitive is formed by adding /**-ṇa**/ to the root:

/**ja-**/	/**jaṇa**/	to go
/**vekh-**/	/**vekhṇa**/	to see

(i) Roots in /**-r**/ and /**-ṛ**/ add /**-na**/ (*cf.* 12.1), as do those in /**-ṇ**/:

/**kər-**/	/**kərna**/	to do
/**swṇ-**/	/**swṇna**/	to hear, listen

(ii) Roots in double consonants have a single one before the ending (*cf.* 12.3):

/**rək(k)h-**/	/**rəkhṇa**/	to put

(iii) All roots in /**-a**/, except /**ja-**/ and /**kha-**/, change this to /**-əw**/ before the infinitive ending (*cf.* 5.2):

/**pəṛà-**/	/**pəṛəẁṇa**/	to teach
/**lya-**/	/**lyəwṇa**/	to bring

16.5 The Infinitive may be used as a noun, *e.g.*

/**cùṭh bolṇa pəỳṛa e.**/	It is wrong to lie.
/**nəẁṇa cəṅga e.**/	It is good to wash.

16.6 It may also be used as a polite imperative. It is especially common in public notices and official instructions. For the negative, /**na**/ is used, *e.g.*

/**éthe səmān na rəkhṇa !**/	Don't put luggage here !

16.7 The Infinitive is used with the verbs /**cá-**/, *want*, and /**ṣwru kər-**/, *begin*, *e.g.*

/**ó kél əwṇa cəẃnde ne.**/	They want to come to-morrow.
/**ó cyṭṭhi lykhṇi kədoŋ ṣwru kərega ?**/	When will he begin to write the letter ?

The Infinitive declines for gender and number like a 'black' adjective, and *must* always agree with its object, as in the second sentence above.

16.8 Notice these constructions with /**nuŋ**/ and /**a-**/ :

/**ónuŋ pəñjābi nə́iŋ əwnda.**/	He doesn't know Punjabi. (Literally : 'Punjabi doesn't come to him.')
/**sari kytāb məynuŋ yad si.**/	I remembered the whole book. (Literally : 'The whole book came to me in memory.')
/**sanuŋ koi gəl nə́iŋ si sə́mj əwndi.**/	We didn't understand anything. (Literally : 'No thing was coming to us in understanding.')

The same construction is used with /**lə́b(b)-**/, *get, find* :

/**ónuŋ ṭəyksi nə́iŋ lə́bbi.**/	He didn't get a taxi.

/**myl-**/ may be used like /**lə́b(b)-**/ in this way, with the same meaning. When /**myl-**/ means *meet*, its construction is quite normal (*cf.* 14.6, 15.3).

16.9 The word /**tərà̀ŋ**/, *way, manner*, is very commonly used after pronouns and adjectives to form adverbs, *e.g.*

/**es tərà̀ŋ**/	in this way, thus	/**kys tərà̀ŋ**/	in which way ? how ?
/**cəṅgi tərà̀ŋ**/	in a good way, well		

Vocabulary

/**naŋ**/ M.	name	/**tòbi**/ M.	washerman
/**səmān**/ M.	luggage	/**gwsəlkhana**/ M.	bathroom
/**kəpṛa**/ M.	cloth		

/əsmān/ M.	sky
/pəñchi/ M.	bird
/səɽək/ F.	road, street
/cá-/	want, wish
/şwru kər-/	begin
/ʈwr-/	go (along), walk
/tò-/	wash (clothes, *etc.*)
/nà-/ (p.p. /nàta/)	wash (oneself), bathe
/wɖ(ɖ)-/	fly
/y̲ad a-/	remember (*cf.* 16.8)
/sə́mj a-/	understand (*cf.* 16.8)
/təràŋ/ F.	way, manner

/həvāi jàz/ F.	aeroplane
/cəwɽa/	broad, wide
/səcca/	true
/vaṅg/	like
/bylkwl/	quite
/əcəɳcet/	suddenly
/lə́b(b)-/ (p.p. /lə́bba/)	get, find (*cf.* 16.8)
/myl-/	get, find (*cf.* 16.8)
/cùʈh bol-/	tell a lie, tell lies, lie
/mən(n)-/	believe
/swɳ-/	hear, listen to
/syk(k)h-/	learn

Exercises

16A Translate into English:

(1) **/ó tiviŋ nuŋ khaɳa pəkəw̄ɳa nə́iŋ əwɳda./** (2) **/éthe naŋ te pəta lykhɳa./** (3) **/mwɳɖa duje gwsəlk̲h̲ane yc nàta hovega./** (4) **/ó bylkwl səcci gəl e./** (5) **/əcəɳcet sare pəñchi əsmān yc wɖɳa şwru kərde ne./** (6) **/məyŋ reɖyo kəde nə́iŋ swɳna cəẃnda vaŋ: os te səda cùʈh bolde ne./** (7) **/ʈẁaɖa dost həvāi jàz naɭ kyoŋ nə́iŋ si aya?/** (8) **/é sóni kytāb ónaŋ nuŋ kys təràŋ myɭi?/** (9) **/ó syaɳi kwɽi əṅgrēzi cəṅgi təràŋ sykhɳi cəẃnda si./** (10) **/kə́l meri vəẃʈi kəpɽe tòɳe şwru kəregi./** (11) **/es təràŋ japda e ky ónaŋ nuŋ apɳe pài da pəta y̲ad nə́iŋ si aya./** (12) **/zəra meri gəl swɳo: saɖa pwrāɳa wstād ləɳɖən gya e./** (13) **/ónuŋ bəs nə́iŋ si myɭi: es kərke ó pyɳɖ di cəwɽi səɽək te ʈwr rýa si./** (14) **/ó saɖe naɭ ódər jaɳa cəẃnda si, pər əcəɳcet ó bəmār pya./** (15) **/kwɽi**

ódər zərūr gəi si, pər zymīndar da pəta ónuŋ nəiŋ ləbba: es kərke ónuŋ nəiŋ si myḷi./

16B Translate into Punjabi :

(1) The aeroplane was flying in the blue sky like a bird. (2) I want to believe you, but I think that you are lying (use /**tuŋ**/). (3) It is quite true that the old man never went there. (4) Where did you get this beautiful cloth from ? (5) I found it in the old market yesterday morning. (6) My little daughter is beginning to wash clothes like a washerman. (7) The bathroom has got very dirty : clean it this afternoon. (8) I hope that he has remembered the name of the street now. (9) It is difficult to wash without water. (10) Which college do the cleverest boys want to study in ? (11) The poor man didn't understand anything in the newspaper. (12) It is wrong to speak in this way, but the boy doesn't know English. (13) How will they begin to work without it ? (14) We don't know, but we want to ask your sister. (15) It has become very difficult to put any luggage in the little room.

Lesson 17

17.1 In the tenses formed with the past participle (Past, Perfect, Pluperfect and Future Perfect), transitive verbs other than those mentioned in 15.3 have a special construction. The logical subject is put into the oblique case and takes the postposition /**ne**/, *by*. The participle agrees in gender and number with the object, and the verb is in the third person, *e.g.*

/**tòbi ne kəpṛe tòe.**/	The washerman washed the clothes. (' By the washerman the clothes were washed.')
/**mwṇḍe ne pəñjābi sykkhi e.**/	The boy has learnt Punjabi.
/**ónaŋ ne apṇa kèr bəṇāya si.**/	They had built their own house.
/**ḍakṭər ne é fylmaŋ vekhiaŋ hoṇgiaŋ.**/	The doctor will have seen these films.

Note that /**ne**/, like /**da**/, /**nuŋ**/ and /**toŋ**/, always comes immediately after the noun.

17.2 When the object has /**nuŋ**/, the verb is always third person masculine singular, *e.g.*

/**óne dujiaŋ kytābaŋ nuŋ mez te rəkkhya.**/	He put the other books on the table.

But

/**óne kẃj kytāban mez te rəkkhiaŋ.**/	He put some books on the table.

Similarly, when there is no object, the verb will always be third person masculine singular, *e.g.*

/**óne vekhya si ?**/	Did he see ?

17.3 The four personal pronouns never take /**ne**/, a special agent case being used instead :

/**məyŋ**/	/**məyŋ**/	by me
/**tuŋ**/	/**tuŋ**/	by you
/**əsiŋ**/	/**əsaŋ**/	by us
/**twsiŋ**/	/**twsaŋ**/	by you

The two singular pronouns have the same form in the agent case as in the direct case, but the construction is the same, *e.g.*

/**məyŋ tyn sóṇiaŋ kwṛiaŋ vekhiaŋ.**/	I saw three beautiful girls.
/**twsaŋ saḍa kwtta vekhya e ?**/	Have you seen our dog ?

Note that /**ó**/ and /**é**/ do take /**ne**/.

17.4 The Infinitive is used in a number of constructions implying advisability or necessity :

(i) Subject with /**nuŋ**/, Infinitive followed by /**cáida e**/, *it is necessary*. This gives the sense of the English *ought to*, *e.g.*

/**məynuŋ kəl jaṇa cáida e.**/	I ought to go to-morrow. (Literally : 'To go to-morrow is necessary to me.')
/**məynuŋ kəl jaṇa cáiḍa si.**/	I ought to have gone yesterday.
/**ónuŋ əṅgrēzi sykhṇi cáidi e.**/	He ought to learn English.

When there is no Infinitive, /**cáida e**/ can be translated as *want*, *e.g.*

/**sanuŋ roṭi cáidi e.**/	We want some bread.

(ii) Subject with /**nuŋ**/, Infinitive followed by /**pəy-**/, *fall, lie.* This gives the sense of the English *have to*, *e.g.*

/**kə́l sanuŋ jaṇa pəvega.**/	We shall have to go to-morrow.
/**ónaŋ nuŋ mwṛna pya.**/	They had to come back.

(iii) Subject with /**ne**/ (or in agent case), Infinitive followed by auxiliary or /**ho-**/. This also gives the sense of the English *have to* or *must*, but is weaker in its suggestion of duty or obligation than (ii), *e.g.*

/**kwṛi ne jaṇa e.**/	The girl has to go (must go).
/**məyŋ cyṭṭhi lykhṇi e.**/	I must write a letter.

17.5 Nouns in the oblique singular followed by the postposition /**toŋ**/ may instead be put into the ablative singular, which is formed as follows :

Dir. S.	/**mwṇḍa**/	/**ṣəýr**/	/**həṭṭi**/
Abl. S.	/**mwṇḍyoŋ**/	/**ṣəýroŋ**/	/**həṭṭioŋ**/

e.g. /**ṣəýr toŋ bár**/ or /**ṣəýroŋ bár**/ outside the city

With most nouns, the oblique form with /**toŋ**/ is more common than the ablative. There is no ablative plural.

17.6 Similarly, many postpositions may take this ablative ending /**-oŋ**/, *e.g.*

/**əndər**/ inside	/**əndroŋ**/ from inside
/**kwṛi skul əndroŋ nykli.**/	The girl came out from (inside) the school.
/**wtte**/ on	/**wttoŋ**/ from on
/**óne ək̲h̲bār mez wttoŋ lya.**/	He took the book from (on) the table.
/**(v)yc**/ in	/**(vyc)coŋ**/ from in, among

/énaŋ kəpɽyaŋ vyccoŋ məyŋ koi néiŋ ləvaṅga./	I won't take any of (from among) these clothes.

Sometimes virtually no difference is made to the meaning of a postposition by the addition of the **/-oŋ/**, *e.g.*

	/pəýlaŋ/	or	**/pəýloŋ/**	before
	/pycche/	or	**/pycchoŋ/**	after
compare	**/kəd/**	or	**/kədoŋ/**	when ?

17.7 The particle **/vi/**, *too, also, even*, always follows the word which it emphasizes. It can never come first in a sentence, *e.g.*

/kwɽiaŋ vi aiaŋ./	The girls came too. (Even the girls came.)
/məyŋ vi vekhya./	I saw too. (Even I saw.)

17.8 The particle **/hi/** (sometimes colloquially **/i/**) similarly follows the word which it emphasizes. It may sometimes be translated as *indeed*, but most often corresponds to a heavy stress in English, *e.g.*

/kwɽiaŋ hi aiaŋ./	The *girls* came.
/məyŋ hi vekhya./	*I* saw.

Note that in Punjabi the voice rises on words or phrases followed by **/vi/** or **/hi/**, instead of the heavy stress used in English, *e.g.*

/kwɽiaŋ hi/
/kəl/ — The *girls* came yesterday.
/aiaŋ./

/kəl hi/
/kwɽiaŋ/ — *Yesterday* the girls came.
/aiaŋ./

Vocabulary

/ṣəb(ə)d/ M.	word	/dəs(s)-/	tell
/pəyse/ M.Pl.	money	/swɳā-/	tell (story)
/thəyli/ F.	bag, purse	/bəɳā-/	make, build
/kàɳi/ F.	story	/nyk(ə)l-/	go out
/fyl(ə)m/ F.	film	/mwɽ-/	return, come back, go back
/boli/ F.	language		
/əmīr/	rich		
/səwkha/	easy	/thoɽa/	little, few
/myʈʈha/	sweet	/bəẁt sara/	many, a lot of
/kər-/ (p.p. /kita/)	do	/hor/	more
/kha-/ (p.p. /kháda/)	eat	/əje/	still, yet
/pi-/ (p.p. /pita/)	drink	/vi/	too, also, even
/de-/ (p.p. /dytta/)	give	/hi/, /i/	' indeed '
		/vyccoŋ/, /coŋ/	from in, among : of
/ləy-/ (p.p. /lya/)	take	/sámɳe/	in front of
		/pycche/	after, behind
/kəý-/ (p.p. /kýa/)	say		

Exercises

17A Put into the Past :

(1) /məyŋ mwɳɖa vekhda vaŋ./ (2) /məyŋ mwɳɖa vekh səkda vaŋ./ (3) /tòbi kəpɽe ləynda e./ (4) /tòbi kəpɽe lyəwnda e./ (5) /twsiŋ kafi pinde o?/ (6) /ó məynuŋ pəyse dendi e./ (7) /əsiŋ é mez nuŋ bəɳəw̄ndiaŋ aŋ./ (8) /bənda khaɳa khanda e./ (9) /mwɳɖa kwɽi nuŋ kəýnda e./ (10) /mwɳɖa pəñjābi bolda e./ (11) /ó əṅgrēzi pəɽəẁnde ne./ (12) /tuŋ mere dost nuŋ mylda eŋ./

17B Translate into English :

(1) /əmīr ne tẁanuŋ kynneŋ pəyse dytte sən?/ (2) /óne əje vi é kəm náiŋ kita./ (3) /twsaŋ apɳi thəyli kýtthe

rəkkhi ?/ (4) /məyŋ búe de sámṇe hi ónaŋ nuŋ wḍikṇa e./ (5) /əmīraŋ nuŋ pəyse nə́iŋ cáide./ (6) /mere nəwkər nuŋ hor pəyse deṇe pəyṇge./ (7) /tiviŋ ne apṇiaŋ dostaŋ nuŋ fyləm di sari hi kàṇi swṇāi hovegi./ (8) /ónaŋ ne búa marya, pər hwṇ məyŋ bari ləŵṇi e./ (9) /fer wstād ne mwṇḍe nuŋ hor bəŵt sare ṣəbəd dəsse./ (10) /óne kwrsi bəṇəw̄ṇi ṣwru kər dytti./ (11) /əsaŋ ónaŋ diaŋ gəllaŋ nə́iŋ mənniaŋ./ (12) /saḍe pyo ne həvāi jàz naḷ əwṇa cáya, par ónuŋ pəyse nə́iŋ sən ləbbe./

17C Translate into Punjabi:

(1) You ought to put all this money in your purse. (2) I think that your language is much sweeter than ours. (3) I had to learn Punjabi quickly, but now I know (it) well. (4) Even the clever girl did not know, so they all asked the teacher. (5) The old farmer gave us some bread. (6) The boy has brought you more butter from his village. (7) These clothes are *very* old. You ought not to give them to the poor. (8) He told me that this long story is quite true. (9) He became ill, but he still taught the boys English. (10) He has taken a lot of money out of my purse. (11) They began to speak their own language. (12) She said that Punjabi is *much* easier than English.

Lesson 18

18.1 For the Oblique Infinitive, the final /**-a**/ of the Infinitive is dropped :

Inf.	/**jaṇa**/	/**vekhṇa**/	/**kərna**/	/**rəkhṇa**/
Obl. Inf.	/**jaṇ**/	/**vekhəṇ**/	/**kərən**/	/**rəkkhəṇ**/

Note that /**ə**/ is inserted to help the pronunciation after consonant roots.

18.2 The Oblique Infinitive is used with /**ləg(g)-**/ in the sense of *begin to*, and /**de-**/ in the sense of *allow to, e.g.*

/**ó jaṇ ləgge.**/	They began to go.
/**ónaŋ ne sanuŋ jaṇ dytte.**/	They allowed us to go.

18.3 The Oblique Infinitive is naturally used before postpositions. The following examples illustrate some of its more important uses :

(i) With /**nuŋ**/, indicating purpose :

/**ó bari marən nuŋ wṭṭhya.**/	He got up to close the window.

With verbs of motion, like /**ja-**/, the /**nuŋ**/ may be omitted (*cf.* 9.3), *e.g.*

/**ó paṇi piṇ gya.**/	He went to drink (some) water.

(ii) With /**ləi**/, also indicating purpose :

/**ó pəyse kəməw̄ņ ləi kəm kər rýa si.**/	He was working to earn money.
/**əsaŋ ónaŋ nuŋ əwņ ləi kýa.**/	We told them to come. (Literally : 'We said to them for coming.')

(iii) With /**da**/ :

/**bənde nuŋ mwṛən di koi wmēd nə́iŋ si.**/	The man had no hope of returning.
/**ónuŋ əṅgrēzi pə́ṛən da şəwk si.**/	He wanted to study English, he enjoyed studying English.
/**məyŋ cyṭṭhi lykhəņ di koşyş kiti.**/	I tried to write a letter.

(iv) With /**kərke**/ :

/**bəmār hoņ kərke ó nə́iŋ aya.**/	Because he was ill he didn't come. (Literally : 'Because of being ill . . .')

The Oblique Infinitive is also used with other postpositions. Note that it makes no change for gender or number, unlike the ordinary Infinitive.

18.4 /**ap**/ is a reflexive pronoun, meaning *self*, *e.g.*

/**əsiŋ ap gəe.**/	We went ourselves.
/**mwņḍa ap aya e.**/	The boy has come himself.

(i) The possessive form of /**ap**/ is /**apņa**/, *own* (12.5). The masculine oblique singular /**apņe**/ is also used with postpositions, like /**mere**/, /**saḍe**/, *etc.*

/**ónaŋ ne bylli nuŋ apņe naḷ lya.**/	They took the cat with them(selves).

(ii) When /**nuŋ**/ follows /**ap**/, the usual form is /**apṇe ap nuŋ**/, *e.g.*

/**ó apṇe ap nuŋ bəṛa admi səmjda e.**/	He thinks himself a great man.

/**apṇe ap nuŋ**/ may also mean *by oneself*, *e.g.*

/**ó apṇe ap nuŋ ṭhik ho gya.**/	He got better by himself, it got right by itself.

(iii) /**apo vyc**/ means *among ourselves*, among *themselves*, *etc.*, *e.g.*

/**twsiŋ apo vyc kyoŋ gəllaŋ kər ráe səw ?**/	Why were you talking among yourselves ?

18.5 When the idea of motion *to* a person is to be expressed, the postposition /**koḷ**/ is used, not /**nuŋ**/, *e.g.*

/**məyŋ wstād koḷ gya.**/	I went to the teacher.

Similarly, the idea of *from* a person is expressed by /**koḷoŋ**/, the ablative form of /**koḷ**/ (17.6), *e.g.*

/**óne mwṇḍe koḷoŋ kələm lya.**/	He took a pen from the boy.

18.6 In expressions like *a pound of butter*, *a cup of tea*, /**da**/ is not used :

	/**yk pəwṇḍ məkkhəṇ**/	a pound of butter
	/**yk pyala cá**/	a cup of tea
but	/**cá da pyala**/	a teacup

18.7 The names of the months are English loan-words, listed in the vocabulary. Dates are expressed by using the ordinal /**pəýli**/ for the first of the month, and the cardinals /**do**/, /**tyn**/, *etc.*, for the other days, *e.g.*

/**pəýli jwlāi nuŋ**/	on the first of July
/**dəs sətāmbər nuŋ**/	on the tenth of September

/**pəýli**/ is feminine because /**tərīkh**/, *date*, is also feminine.

18.8 /**vari**/ means *turn* or *time*, like the French *fois*, *e.g.*

/**əsaŋ ónuŋ kynniŋ vari pwchɳa hovega ?**/	How many times (how often) will we have to ask him ?
/**məyŋ ó fyləm do vari vekhi e.**/	I have seen that film twice.
/**hwɳ tẇaɖi vari e.**/	Now it is your turn.

Other uses of the English word *time* are covered by /**vəkət**/ or /**veɭa**/.

Vocabulary

/**aɖmi**/ M.	man, person	/**bəyʈh ja-**/	sit down
/**səẇra**/ M.	father-in-law	/**khlo-**/ (p.p. /**khlota**/)	stand
/**jwāi**/ M.	son-in-law	/**khlo ja-**/	stand up
/**pyala**/ M.	cup	/**kəmā-**/	earn
/**pəwɳɖ**/ M.	pound	/**ləg(g)-**/ (p.p. /**ləgga**/)	begin
/**səs(s)**/ F.	mother-in-law	/**kə́ɖ(ɖ)-**/	put out, pull out
/**núŋ**/ F.	daughter-in-law	/**chəɖ(ɖ)-**/	leave
/**bylli**/ F.	cat	/**sə́mj-**/	think, consider
/**siʈ**/ F.	seat	/**koṣyṣ kər-**/	try
/**təri**k̲h̲/ F.	date	/**gəllaŋ kər-**/	talk
/**vari**/ F.	turn, time	/**vyá kər-**/	marry
/**əg(g)**/ F.	fire	/**jəlā-**/	light, make burn
/**gərəm**/	warm, hot	/**koɭoŋ**/	from (people)
/**tyar**/	ready	/**vəl**/	towards
/**ʈhəɳɖa**/	cold		
/**ap**/	self		
/**bəyʈh-**/ (p.p. /**bəyʈha**/)	sit		

MONTHS

/jənvəri/	F.	January	/jwlāi/	F.	July
/fərvəri/	F.	February	/əgəst/	M.	August
/marəc/	M.	March	/sətə̄mbər/	M.	September
/əprəȳl/	M.	April	/əktūbər/	M.	October
/məi/	F.	May	/nəvə̄mbər/	M.	November
/jun/	M.	June	/dəsə̄mbər/	M.	December

Exercises

18A Translate into English :

(1) /meri səs ne məynuŋ wɖīkəɳ ləi kẏa si./ (2) /məyŋ apɳi ʈi naɭ ónuŋ vyá kərən dytta./ (3) /bənde ne əg jələw̄ɳ đi koşys kiti, pər nə́iŋ jəlā səkya./ (4) /ŧiviŋ bəyʈhɳa cəẃndi si, pər ónuŋ siʈ nə́iŋ lə́bbi./ (5) /ó khlo gya, te cá bəɳəw̄ɳ ləgga./ (6) /twsaŋ kys tərīkh nuŋ jaɳa e ?/ (7) /tẁaɖa đost nəwŋ dəsə̄mbər nuŋ əwɳ đi koşyş kərega, pər ho səkda e ky bərf kərke ó nə́iŋ a səkega./ (8) /twsiŋ zəra bəyʈh jao, te əsiŋ ap kəmra ʈyar kəraṅge./ (9) /ódi maŋ te səs kyse hor ŧiviŋ naɭ gəllaŋ kər rə́iaŋ sən./ (10) /ónaŋ ne hor pəyse kəməw̄ɳ ləi bəɽiaŋ koşyşaŋ kitiaŋ./ (11) /gərəm ho jaŋ đi wmēd naɭ óne búa marya te fer əg de sámɳe hi bəyʈh gəi./ (12) /əsiŋ nəwkər nuŋ đo gylās dẃd lyəwɳ ləi kə́vaṅge./ (13) /ó admi thoɽe pəyse kəməw̄nde ne: es kərke lokiŋ ónaŋ nuŋ ǥərīb sə́mjde ne./ (14) /bylli kə̀roŋ nykəlɳa nə́iŋ si cəẃndi, pər əcəɳcet tẁaɖe pwttər ne ónuŋ kə́ɖɖya./ (15) /sanuŋ ʈhəɳɖa dẃd cáida e, pər óne sanuŋ kevəl gərəm paɳi piɳ dytta./

18B Translate into Punjabi :

(1) He began to talk to his son-in-law. (2) The girl tried to come on 1st June. (3) After eating three pounds of butter the little boy became ill. (4) I told him to sit there, but he wanted to stand. (5) The boy hoped to leave his book there. (6) After getting married, he met

his father-in-law (for) the first time. (7) The clever little girl got ready to go by herself. (8) That poor man wanted to leave his country, and tried to come to England. (9) He didn't allow his daughter to light the fire. (10) Besides that, he didn't take anything from us. (11) On 11th August, he had to go to the other village twice. (12) How many days are there in October? (13) The man brought us a cup of tea himself. (14) They think themselves clever, but they told us that fire is cold and ice is hot. (15) His daughter-in-law tried to talk to the old man before asking him. (16) Because it was late, the farmer was walking quickly towards his fields.

Lesson 19

19.1 The conjunctive participle is formed by adding /**ke**/ to the root of the verb :

/**ja-**/	/**ja ke**/	having gone
/**pwc(c)h-**/	/**pwch ke**/	having asked

The conjunctive participle is indeclinable. It often corresponds to an English finite verb followed by *and, e.g.*

/**ó cá pi ke cəla gya.**/ He drank the tea and went off. (Having drunk the tea, he went off.)

Sometimes the conjunctive participle is equivalent to an English adverb, *e.g.*

/**ó həs ke bolya.**/ He spoke laughingly. (He laughed and spoke.)

19.2 Some conjunctive participles are idiomatically used in special ways :

(i) /**rəl ke**/, from /**rəl-**/, *meet*, usually means *together* :

/**məyŋ ónaŋ naḷ rəl ke aya.**/ I came together with them.

(ii) /**jaṇ ke**/, from /**jaṇ-**/, *know*, means *knowingly, on purpose* :

/**óne jaṇ ke kwtte nuŋ marya.**/ He hit the dog on purpose.

(iii) /**chəḍ ke**/, from /**chəḍ(ḍ)-**/, *leave*, in the phrase /**es nuŋ chəḍ ke**/, *leaving this aside, apart from this.*

(iv) /**kərke**/, from /**kər-**/, *do* (see 14.8).

These participles may also be used in their original meanings, *e.g.*

/**óne kəm kəṛ ke fyləm vekhi.**/	He saw a film after work. (Having worked he saw a film.)

19.3 The verbal agent is formed by adding to the oblique infinitive the suffix /**-vaḷa**/, which is declined like a ' black ' adjective. The verbal agent has three main uses :

(i) As a verbal noun, like English words in *-er*, *e.g.*

/**ó lykhəṇvaḷa e.**/	He is a writer.
/**fyləm vekhəṇvaḷyaŋ ne hor pəyse nə́iŋ sən dytte.**/	Those who were watching the film (' the film-lookers ') didn't pay any more money.

(ii) As an adjective with another noun, corresponding to an English relative clause :

/**kòṛa kà khaṇvaḷa janvər hwnda e.**/	The horse is an animal which eats grass (a grass-eating animal).
/**kəm kərənvaḷiaŋ kwṛiaŋ ne sanuŋ vekhya.**/	The girls who were working saw us.

(iii) As a sort of future participle, meaning *about to* :

/**gəḍḍi ṭwrənvaḷi e.**/	The train is about to start.
/**məyŋ jaṇvaḷa saŋ.**/	I was about to go.

19.4 **/-vaḷa/** may also be added to nouns in the oblique case, giving a sense of connexion or association, *e.g.*

/niliaŋ əkkhaŋ vaḷa/	a man with blue eyes
/kwtte vaḷi/	a woman with a dog
/mwṇḍe vaḷi kàṇi/	a story with a boy in it, story about a boy

It may be added to adverbs with a similar sense:

/ɓár vaḷa kə́nd/	the outside wall

19.5 **/jýa/** may be used after adjectives, giving the sense of the English suffix *-ish*, *e.g.*

/cyṭṭa jýa kagəz/	whitish paper

/jýa/ declines like **/gya/** (15.2). In words like **/kýo jýa/**, *what sort of ?*, *etc.*, only the second part declines.

19.6 Note the following fractional numbers:

/ə́dda/	half
/səva/	one and a quarter
/ḍéṛ/	one and a half
/ṭài/	two and a half

For other fractions, the following are used with a cardinal number:

/səva/	a quarter more than
/sáḍe/	a half more than
/pəwṇe/	a quarter less than

e.g.

/səva tyn/ $3\frac{1}{4}$ **/sáḍe dəs/** $10\frac{1}{2}$
/pəwṇe che/ $5\frac{3}{4}$ (*i.e.* six less a quarter)

Smaller fractions may be expressed with the word **/hyssa/**, *part*:

/ónaŋ da tija hyssa/	a third (part) of them

19.7 One of the most common uses of the fractional numbers is to express time, when used with /**vəje**/, *o'clock*:

/**kynneŋ vəje ne ?**/	What time is it ?
/**səva vəja e.**/	It is 1.15.
/**pəwṇe nəwŋ vəje.**/	8.45.
/**sáḍe y̲araŋ vəje.**/	11.30.

Note that fractional numbers up to /**ḍéṛ**/ are singular, others plural.

Vocabulary

/**hyssa**/ M.	part	/**bənd kər-**/	shut
/**bag**/ M.	garden	/**məṅg-**/	ask for, order
/**kə́nd**/ M.	wall	/**həs(s)-**/	laugh
/**kagəz**/ M.	paper	/**ro-**/	cry
/**kòṛa**/ M.	horse	/**jaṇ-**/ (p.p. /**jata**/)	know
/**janvər**/ M.	animal		
/**rwpya**/ M.	rupee		
/**vaḷ**/ M.Pl.	hair	/**pəẃñc-**/	arrive
/**pəyr**/ M.	foot	/**vəṛ-**/	enter
/**múŋ**/ M.	face, mouth	/**cə́ṛ-**/	go up, rise, mount
/**ək(k)h**/ F.	eye		
/**gəḍḍi**/ F.	train	/**ləý-**/ (p.p. /**lettha**/)	go down
/**kà**/ F.	grass		
/**chət**/ F.	roof, ceiling		
/**pəwṛi**/ F.	ladder, step, stair	/**əjýa**/	such
		/**éo jýa**/	this sort of, like this
/**cyṭṭa**/	white		
/**wcca**/	high	/**óo jýa**/	that sort of, like that
/**nivaŋ**/	low		
/**bənd**/	shut	/**kýo jýa**/	what sort of ?
/**məna**/	forbidden	/**ykko jýa**/	the same (sort of), alike
/**cəla ja-**/	go off, go away		
		/**kyoṅky**/	because
/**khól-**/	open	/**rəl ke**/	together

Exercises

19A Translate into Punjabi :

(1) 11.15. (2) 2.45. (3) 12.30. (4) 9.45. (5) 1.30. (6) £1·75 (7) £3·50. (8) £2·50. (9) 4¾. (10) 1¼. (11) Half a glass of milk. (12) A glass and a half of milk. (13) A quarter of the people.

19B Translate into English :

(1) /**ó bag̵ ke apɳi núŋ nuŋ mylya, te fer rəl ke sʈeşən cəle gəe.**/ (2) /**əsiŋ pəwɽiaŋ te cə́ɽ ke yk choʈe jə́e kəmre vyc vəɽe.**/ (3) /**zəra məynuŋ ó tə̀i rwpəe vaɭa dýo.**/ (4) /**os wcce kə̀r di chət wtte əsaŋ do nile jə́e pəñchi vekhe.**/ (5) /**səvēr de sáɖe sət vəje ó məzdūr bag̵ yc kəm kərna şwru kərənge.**/ (6) /**óne kyse duje həʈʈi vaɭe koɭoŋ éo jýa kag̵əz lya hovega.**/ (7) /**saɖa kalyj pəwɳe əʈh vəje bənd hwnda e.**/ (8) /**tuŋ jaɳ ke apɳa səmān mere pəyr te rəkkhya ?**/ (9) /**choʈe mwɳɖe ne ro ke yk ləmmi jə́i kàɳi swɳəw̄ɳi şwru kiti.**/ (10) /**kəpɽe tòɳvaɭi tiviŋ ne óde koɭoŋ kẃj nə́iŋ məṅgya.**/ (11) /**sanuŋ rəl ke ə́wɳ di wmēd si, pər mere dost nuŋ roʈi vaɭe koɭ jaɳa pya.**/ (12) /**os nuŋ chəɖ ke hor sə́b kẃj saf japda e.**/ (13) /**es bag̵ yc kà te pəyr rəkhɳa məna e.**/ (14) /**bəs ʈwrənvaɭi hi si, pər fer səva vəje taiŋ sʈeşən yc rə́i.**/ (15) /**ó kə́nd bəɳəw̄ɳvaɭyaŋ naɭ həs ke gəllaŋ kər rýa si.**/

19C Translate into Punjabi :

(1) I told him to come yesterday at a quarter to two. (2) What sort of house do you want to live in ? In one with a green roof. (3) People who live in London do this every day. (4) The sick man got up and came down the stairs this morning. (5) He asked us (*use* /**koɭoŋ**/) for some water to wash his hair. (6) She laughed and told us that it is forbidden to sit on the grass. (7) He closed the shop and went home at half past five. (8) I need a ladder, because I have to go up on the roof. (9) The

girl with beautiful eyes sat down on the low wall. (10) He opened his purse and gave the poor man one and a half rupees. (11) His son and my son-in-law are quite alike. (12) We think that garden with the trees in it is very beautiful. (13) A tallish man was walking down the street with the big houses in it. (14) Putting his hands over (/**te**/) his face, he began to cry. (15) The chair-maker arrived home at 1.30 and asked for his midday meal.

Lesson 20

20.1 The cardinal numbers from 1–100 are less simple than in most European languages, since each number must be learnt separately, although there are certain regularities. The numbers are as follows:

1 /yk/
2 /do/
3 /tyn(n)/
4 /car/
5 /pəñj/
6 /che/
7 /sət(t)/
8 /əʈ(ʈ)h/
9 /nəwŋ/
10 /dəs/
11 /y̲araŋ/
12 /baraŋ/
13 /teraŋ/
14 /cəwdaŋ/
15 /pəndraŋ/
16 /soɭaŋ/
17 /sətāraŋ/
18 /əʈhāraŋ/
19 /wnni/
20 /vi/
21 /ykki/
22 /bai/
23 /tei/
24 /cə́vvi/
25 /pə́ñji/
26 /chəbbi/
27 /sətāi/
28 /əʈhāi/
29 /wnə̄tti/
30 /ti/
31 /ykə̄tti/
32 /bətti/
33 /teti/
34 /cəwti/
35 /pəynti/
36 /chətti/
37 /səynti/
38 /əʈhə̄tti/
39 /wntāɭi/
40 /caɭi/
41 /yktāɭi/
42 /bətāɭi/
43 /tərtāɭi/
44 /cətāɭi/
45 /pəñjtāɭi/
46 /chətāɭi/
47 /səntāɭi/
48 /əʈhtāɭi/
49 /wnȳñja/
50 /pəñjá/
51 /ykvə̄ñja/
52 /bəvə̄ñja/
53 /tərvə̄ñja/
54 /cwrə̄ñja/
55 /pəcvə̄ñja/
56 /chəpə̄ñja/
57 /sətvə̄ñja/
58 /əʈhvə̄ñja/
59 /wnáʈh/
60 /səʈ(ʈ)h/
61 /ykáʈh/
62 /báʈh/
63 /tréʈh/
64 /cəẃɳʈh/
65 /pəýɳʈh/
66 /chýaʈh/

67 /**sətáṭh**/	79 /**wnāsi**/	90 /**nəvve**/
68 /**əṭháṭh**/	80 /**əssi**/	91 /**ykānveŋ**/
69 /**wnə̄ttər**/	81 /**ykāsi**/	92 /**banveŋ**/
70 /**səttər**/	82 /**byasi**/	93 /**tyrānveŋ**/
71 /**ykə̀ttər**/	83 /**tyrāsi**/	94 /**cwrānveŋ**/
72 /**bə̀ttər**/	84 /**cwrāsi**/	95 /**pəcānveŋ**/
73 /**tyə̀ttər**/	85 /**pəñjāsi**/	96 /**chyanveŋ**/
74 /**cəvə̀ttər**/	86 /**chyasi**/	97 /**sətānveŋ**/
75 /**pəñjə̀ttər**/	87 /**sətāsi**/	98 /**əṭhānveŋ**/
76 /**chyə̀ttər**/	88 /**əṭhāsi**/	99 /**nəṛȳnveŋ**/
77 /**sətə̄ttər**/	89 /**unānveŋ**/	100 /**səw**/
78 /**əṭhə̄ttər**/		

Note that 19, 29, . . . 89 are of the same pattern as the following series. The prefix /**wn-**/ means *one less than.*

20.2 /**yk**/ is indeclinable. The other numbers, when used with a noun in the oblique case, may add /**-aŋ**/ for their oblique form. Those numbers ending in /**-a**/ add /**-ŋ**/, and those in /**-aŋ**/ are unchanged.

/**nəvaŋ kwṛiaŋ naḷ**/	with the 9 girls
/**soḷaŋ admiaŋ da**/	of 16 men
/**bəvə̄ñjaŋ sykkhaŋ ləi**/	for 52 Sikhs

20.3 For higher numbers the following words are used :

/**həzār**/	1,000
/**lək(k)h**/	100,000 (lac)
/**kərōṛ**/	10,000,000 (crore)

Thus 123,456,789 is /**baraŋ kərōṛ cəwti ləkh chəpə̄ñja həzār sət səw wnānveŋ**/. In India this figure would be written as 12,34,56,789, showing the crores and lacs instead of millions.

With /**səw**/ and the above three numbers, the frac-

tional numbers are very commonly used wherever possible, *e.g.*

/**tài səw**/ (/**do səw pəñjá**/)	250
/**səva che həzār**/ (/**che həzār do səw pəñjá**/)	6,250
/**ḍéṛ kərōṛ**/ (/**yk kərōṛ pəñjá ləkh**/)	15,000,000

20.4 The lower numbers have emphatic forms :

/**ykkoi**/	just one
/**doveŋ**/	both
/**tynne**/	all three
/**care**/	all four

20.5 The first four ordinal numbers are irregular. Thereafter the suffix /**-vaŋ**/ is added to the cardinal, and the ordinals are declined like /**nəvaŋ**/ (9.1).

/**pəýla**/	first	/**chevaŋ**/	sixth
/**duja**/	second	/**sətvaŋ**/	seventh
/**tija**/	third	/**əṭhvaŋ**/	eighth
/**cəwtha**/	fourth	/**navaŋ**/	ninth
/**pəñjvaŋ**/	fifth	/**dəsvaŋ**/	tenth

From *11th* upwards, the ordinals have high tone :

/**y̱árvaŋ**/	eleventh	/**bárvaŋ**/	twelfth

20.6 There is no true indirect speech in Punjabi. /**ky**/, *that*, usually introduces direct speech, like inverted commas in English, *e.g.*

/**óne kýa si ky məyŋ pəñjābi aŋ.**/	He said, 'I am Punjabi.' He said that he was Punjabi.
/**óne sanuŋ pwcchya ky ó kýtthe ne.**/	He asked us, 'Where are they ?' He asked us where they were.

Sometimes the pronoun is altered after /**ky**/ as in English, but the verb is usually the same as in the direct speech, so the first sentence could be :

/**óne kýa si ky ó pəñjābi e.**/	He said that he was Punjabi.

20.7 There are two relative pronouns, both meaning *who, which, that*:

(i) /**jéɽa**/, declined like a 'black' adjective (*cf.* /**kéɽa**/, 7.4).

(ii) /**jo**/, which declines as follows (*cf.* /**kəwn**/ and /**kí**/, 7.6):

S.Dir.	/**jo**/	P.Dir.	/**jo**/
S.Obl.	/**jys**/	P.Obl.	/**jýnaŋ**/

20.8 The relative pronoun is usually 'picked up' in the main clause by /**ó**/, *e.g.*

/**məyŋ ó bənde nuŋ nə́iŋ pəchāṇda, jéɽa a rýa e.**/
Or /**jéɽa bənda a rýa e, məyŋ ónuŋ nə́iŋ pəchāṇda.**/
I don't recognize the man (that man), who is coming.

Notice the order of the second sentence 'Which man is coming, I do not recognize him'. This pattern is more common in Punjabi than the first, which is closer to the English order.

The relative adverbs (/**jýtthe**/, *where, etc.*) are used in the same way:

/**jýtthe ó rəýnda e, óthe hor koi nə́iŋ rəý səkda.**/	No one else can live where he does.

Sentences of the type 'I know who you are' will be translated with /**ky**/ and an interrogative pronoun (*cf.* 20.6):

/**məyŋ jaṇda vaŋ ky twsiŋ kéɽe o.**/	('I know, "Who are you?"')

Vocabulary

/**dərzi**/ M.	tailor	/**myṇṭ**/ M.	minute
/**koṭ**/ M.	coat	/**skyṇṭ**/ M.	second
/**mil**/ M.	mile	/**naṣta**/ M.	breakfast
/**kəýṇṭa**/ M.	hour	/**aṇḍa**/ M.	egg

/kaṇṭa/ M.	fork
/cəmməc/ M.	spoon
/chwri/ F.	knife
/kəyñci/ F.	scissors
/dáṛi/ F.	beard
/pəgṛi/ F.	turban
/wṅg(ə)ḷ/ F.	finger
/pəyni/ F.	penny
/duṇa/	double
/tiṇa/	triple
/taza/	fresh
/béa/	stale
/nykka/	little, small
/syu-/ (p.p. **/sita/**)	sew
/pəchāṇ-/ (p.p. **/pəchāta/**)	recognize
/ḍyg(g)-/	fall
/ləmma pəy-/	lie down

/pa-/	put (in), wear
/naşta kər-/	have breakfast
/vərt-/	use
/kəm a-/	be useful
/vəḍ(ḍ)-/	cut
/kheḍ-/	play
/jo/	who, which, that
/jéṛa/	who, which, that
/jýtthe/	where
/jýtthoŋ/	from where
/jýddər/	(to) where
/jədoŋ/	when
/odoŋ/	then
/cəṭpəṭ/	immediately
/kw/	about (used after numbers)
/pəre/	beyond

Exercises

20A Translate into Punjabi:

(1) 5,500. (2) 12,827. (3) 125. (4) 2,750. (5) 987,654,321. (6) 250,000. (7) 10 villages. (8) In 10 villages. (9) All 4 villages. (10) In just one village. (11) On the 13th day. (12) On the 13th of February.

20B Translate into English:

(1) **/jys kəpṛe nuŋ twsiŋ kəyñci naḷ vəḍ rée səw, ó mera si./** (2) **/vəḍḍi mez te nəwkər ne pəynti cəmməc, wntaḷi kaṇṭe te báṭh chwriaŋ rəkkhiaŋ./** (3) **/yk kəỳṇṭe vyc səṭh myṇṭ hwnde ne, te tyn həzār che səw skyṇṭ./**

(4) /əmrytsər ləẁroŋ ʈi kw mil dur e, pər doveŋ şəýr pəñjāb yc ne./ (5) /əsiŋ kevəl ónaŋ sykkhaŋ nuŋ pəchāɳ səkde aŋ, jéɽe dáɽi te pəgɽi rəkhde ne./ (6) /ví nuŋ məyŋ dẃdvaɭe koɭoŋ əʈhāraŋ aɳɖe məṅge sən, jýnaŋ vyccoŋ koi vi ʈaza nəiŋ si./ (7) /əyʈvar nuŋ ónaŋ səttaŋ məzdūraŋ nuŋ duɳe pəyse myłde ne./ (8) /niveŋ kənd pəre ʈynne bəcce kheɖ rəe sən./ (9) /jýddər məyŋ ja rəi aŋ, ódər twsiŋ kyoŋ jaɳa cəẃnde o?/ (10) /sanuŋ ʈhik pəta nəiŋ si ky ónaŋ ne naşta kiʈa e jaŋ nəiŋ./ (11) /jys sʈeşən vəl gəɖɖi ʈwr rəi si, óthe meri səs məynuŋ wɖīk rəi si./ (12) /pàrət yc lokiŋ wṅgɭaŋ naɭ khaɳa khande ne, te kaɳʈe kèʈ vərʈde ne./ (13) /jo kagəz twsiŋ bəzāroŋ lyae o, ó kyse dyn kəm avega./

20C Translate into Punjabi:

(1) I told him myself that we would certainly come on the 25th. (2) The tailor with the little shop sewed the coat which he is wearing to-day. (3) After having breakfast, the old woman lay down again, because she was ill. (4) There are 100 pence in a pound. (5) Even before the beginning of winter, the leaves had fallen off the trees. (6) The dog, the cat and the horse are all four-footed animals. (7) The letter which you wrote on the 12th came on the 21st. (8) After half an hour she went to get some fresh bread herself. (9) When I began to tell him the story, he immediately said that he had heard it before. (10) He was trying to cut the bread with the knife which your father gave me. (11) The poor man put a little sugar in his tea, and began to eat the stale bread. (12) I asked her how she had got those £250. (13) Both brothers came with their six sisters to see the old film. (14) The brother who lives in London told us he had seen the film six times.

Lesson 21

21.1 The past participle of any verb may be used with /**hoya**/, the past participle of /**ho-**/, as an adjective denoting a state, *e.g.*

/**məyŋ thəkya hoya saŋ.**/	I was tired.
/**kwṛi bəyṭhi hoi e.**/	The girl is sitting down ('seated').

When such a past participle with /**hoya**/ is used before a noun, it is often equivalent to an English relative clause (*cf*. the use of the verbal agent, 19.3) :

/**swtta hoya mwṇḍa ó kəmre vyc si.**/	The boy who was asleep was in that room.

Sometimes the present participle is used with /**hoya**/ in this way :

/**rondi hoi kwṛi maŋ koḷ gəi.**/	The weeping girl went to her mother.

21.2 The Passive is formed by using the past participle with /**ja-**/, declined regularly, *e.g.*

/**éthe pəñjābi boli jandi e.**/	Punjabi is spoken here.
/**kəṇək vəḍḍi gəi e.**/	The wheat has been cut (harvested).
/**é kýa nəiŋ ja səkda.**/	This cannot be said.

21.3 The Passive is considerably less common than in

English. It is never used when the verb has a direct object, *e.g.*

The boy hit the dog. (or) The dog was hit by the boy.	/**mwṇḍe ne kwtte nuŋ marya.**/

The only alternative method of expression in Punjabi is to change the order of the words, and say /**kwtte nuŋ mwṇḍe ne marya.**/ This reversed word-order sometimes corresponds to an English passive.

Note that /**ne**/ does not mean *by* with a passive verb. /**ne**/ is only used as the sign of the agent with the past (active) tenses of transitive verbs (17.1).

21.4 An English impersonal passive is often expressed in Punjabi by an active verb in the third person plural, with no subject expressed, *e.g.*

/**kəýnde ne ky . . .**/ It is said that . . .

Of course, this could also be translated as /**kýa janda e ky . . .**/

21.5 There are quite a number of pairs of verbs in which the first, with a short vowel, is intransitive and the second, with a long vowel, is transitive, *e.g.*

/**ṭwṭ(ṭ)-**/ break (*intr.*)	/**toṛ-**/ break (*trans.*)
/**pàṇḍa ṭwṭṭa.**/	The pot broke.
/**óne pàṇḍe nuŋ toṛya.**/	He broke the pot.

Sometimes the first member of the pair may be equivalent to an English passive, *e.g.*

/**ó kytābaŋ vecda e.**/	He sells books.
/**éthe kytābaŋ vykdiaŋ ne.**/	Books are sold here.

21.6 By adding /**-ā**/ to the root of most verbs, causal

verbs may be formed. Some examples of causal verbs have already been introduced :

/**pə́ṛ-**/	read	/**pəṛà-**/	teach, cause to read
/**swṇ-**/	hear	/**swṇā-**/	tell, cause to hear

Note that the stress (or tone) shifts on to the second syllable in causal verbs, and that high tone becomes low. A long vowel in the simple verb is shortened in the causal.

Examples of the use of causal verbs are :

/**məyŋ es nuŋ ṭhik kəraṅga.**/	I'll put this right (I'll mend this).
/**məyŋ es nuŋ ṭhik kərāvaṅga.**/	I'll have this put right (mended).
/**óne paṇi pita.**/	He drank some water.
/**əsaŋ ónuŋ paṇi pyāya.**/	We gave him some water to drink.
/**mwṇḍė khyddo naḷ kheḍ rə́e sən.**/	The boys were playing with the ball.
/**ó mwṇḍyaŋ nuŋ khyddo naḷ khyḍā rý̆a si.**/	He was making the boys play with the ball.

21.7 By adding /**-vā**/ to the root of some verbs, double causals may be formed, with the sense of 'getting someone else to do something', *e.g.*

/**óne é kytāb pə́ṛi.**/	He read this book.
/**wstād ne ónuŋ é kytāb pəṛài.**/	The teacher taught him this book. (The teacher made him read this book.)
/**məyŋ wstād koḷoŋ ónuŋ é kytāb pəṛvài.**/	I got the teacher to teach him this book.

Notice the use of /**koḷoŋ**/ in the last sentence, literally 'I got him taught this book from the teacher'. The agent through whom the action denoted by double causals is performed takes either /**te**/ or /**koḷoŋ**/, as here.

21.8 The actual meaning of verbs in /**-ā**/ and /**-vā**/ depends on whether the basic root is transitive or intransitive. The following patterns occur:

(i) intransitive (short vowel)	/**ṭwṭ(ṭ)-**/	break
transitive (long vowel)	/**toṛ-**/	break
causal (in /**-ā**/ or /**-vā**/)	/**twṛ(v)ā-**/	have broken
(ii) intransitive	/**bəṇ-**/	be made, become
transitive (in /**-ā**/)	/**bəṇā-**/	make
causal (in /**-vā**/)	/**bəṇvā-**/	have made
(iii) transitive	/**pə́ṛ-**/	read
causal (in /**-ā**/)	/**pəṛà-**/	make read, teach
double causal (in /**-vā**/)	/**pəṛvà-**/	have taught

Vocabulary

/**malyk məkān**/ M.	landlord	/**eveŋ**/	thus, in this way, for no reason
/**pàṇḍa**/ M.	pot, (sauce)pan	/**jyveŋ**/	as, in which way
/**phəl**/ M.	fruit	/**kyveŋ**/	how? in which way?
/**phwl(l)**/ M.	flower	/**məsaŋ**/	scarcely, hardly
/**gwlāb**/ M.	rose	/**kynnaŋ cyr**/	for a long time
/**seb**/ M.	apple	/**səgoŋ**/	but (rather)
/**malṭa**/ M.	orange	/**na (hi) . . . na (hi) . . .**	neither . . . nor . . .
/**kərāya**/ M.	vent, fare	/**ṭwṭ(ṭ)-**/ (p.p. /**ṭwṭṭa**/)	break (*intr.*)
/**khyddo**/ M.	ball		
/**kəṇək**/ F.	grain, wheat, corn		
/**wmər**/ F.	age		
/**swkka**/	dry		
/**pəkka**/	ripe, cooked		
/**kəcca**/	raw, unripe		

/toɽ-/	break (*trans.*)	**/thək-/**	be tired
		/pỳj(j)-/	be wet
/vyk-/	be sold	**/vəkhā-/**	show
/vec-/	sell	**/swʈ(ʈ)-/**	throw
/jag-/	wake up (*intr.*)	**/cwk(k)-/**	lift, pick up
		/nəs(s)-/	run
/bəɳ-/	be made, become	**/moɽ-/**	turn, return (*trans.*)
/khẃl(l)-/	open (*intr.*)		
/pək(k)-/	cook (*intr.*), ripen	**/akh-/**	say
		/əkhvā-/	be called
/pə̀r-/	fill (*intr.*/ *trans.*)	**/bwlā-/**	call, summon

Exercises

21A. Translate into Punjabi :

(1) to wake up (*intr.* and *trans.*), to have woken up. (2) to cook (*intr.* and *trans.*), to have cooked. (3) to return (*intr.* and *trans.*), to have returned. (4) to hear, to tell, to have told. (5) to write, to make write, to have (something) written.

21B Translate into English :

(1) **/teri tì di kynniŋ wmər e? mera k͟hyal e ky məsaŋ cəwdaŋ vəryaŋ di hovegi./** (2) **/es phəl nuŋ pəñjābi yc kí akhde ne? énuŋ seb kəýnde ne./** (3) **/apɳe pwtraŋ naɭ rəl ke zymīndar pəkkiaŋ hoiaŋ kəɳkaŋ və̀ɖ rýa si./** (4) **/məyŋ óde koɭoŋ é cyʈʈhi lykhvāi, te lyfāfe yc pwai./** (5) **/kə́l rat nuŋ óne apɳi swtti hoi vəẃʈi nuŋ tyn vari jəgāi./** (6) **/əsaŋ khaɳ de kəmre vyc vəɽ ke khẃlli hoi bari nuŋ marya si./** (7) **/əj bəzār yc na hi cini na hi məkkhəɳ kyse nuŋ lə́bba./** (8) **/eveŋ japda si jyveŋ ó sanuŋ apɳi nəviŋ kytāb vəkhəẃɳi cəẃnda si./** (9) **/əcəɳcet do admi khetaŋ vəloŋ nəs ke ae./** (10) **/jýnaŋ lokaŋ de koɭ bəẃt sare pəyse hwnde ne, ónaŋ nuŋ əmīr kəýnde**

ne./ (11) /**tuŋ ónaŋ məzdūraŋ koḷoŋ é wcca kənd kyoŋ bənvā rýa eŋ ? eveŋ hi !**/ (12) /**jys kər yc saḍe dost kynnaŋ cyr rəýnde sən, ónuŋ malyk məkān ne vecya e.**/ (13) /**é saḍa apṇa kər nəiŋ : malyk məkān nuŋ kərāya deṇa pəynda e.**/

21C Translate into Punjabi :

(1) He immediately sat down on the wet grass. (2) What is this beautiful flower called ? It is called a rose. (3) I'll get the girl to tell you that story about the four birds. (4) That saucepan is not only old but broken too. (5) Show us how one should throw the ball. (6) He is neither old nor ill, but he couldn't lift this little box. (7) He said that he had thirty full bottles and didn't want (any) more. (8) His daughter-in-law was about 35 years old at that time. (9) After the fire was lit, their clothes quickly became dry. (10) Wheat is generally harvested in September here. (11) They laughed and told us that no newspapers were sold in the village. (12) These oranges were put on the table by the boy you think the nicest of all.

Lesson 22

22.1 Several compound verbs, made up of a noun (or adjective) and a verb, have been met with (*cf.* 5.6), *e.g.*

/**khaɳa kha-**/	eat
/**ʂwru kər-**/	begin
/**bənd kər-**/	shut

In compounds of this kind, /**kər-**/ is the root most commonly used. To form parallel intransitive verbs, /**ho-**/ is used instead of /**kər-**/, *e.g.*

/**óne fyləm vekhɳi ʂwru kiti.**/	He began to watch the film.
/**fyləm ʂwru hoi.**/	The film began.

22.2 There is another important type of compound verb in which the first element is a verbal root. Various verbs are used as the second member of the compound, of which the most common are /**ja-**/, /**de-**/ and /**ləy-**/ : when used in such compounds, these verbs lose their ordinary meaning, but serve to strengthen or intensify the meaning of the first verb. It is often difficult to translate the difference in meaning between the simple verb and its intensive compound form, but in the latter greater stress is laid on the completeness of the action.

(i) /**ja-**/ is used with all intransitive verbs :

/**ó kwrsi te bəyʈha.**/	He sat on the chair.
/**ó kwrsi te bəyʈh gya.**/	He sat down on the chair.
/**ó kə̀l aya.**/ /**ó kə̀l a gya.**/	He came yesterday.

(ii) /**de-**/ is used with all transitive verbs (including causals):

/**məyŋ cyṭṭhi pèjaṅga.**/	I will send the letter.
/**məyŋ cyṭṭhi pèj dyaṅga.**/	I will send off the letter.
/**óne sanuŋ kələm dytta.**/ /**óne sanuŋ kələm de dytta.**/	He gave us a pen.

In compounds with /**de-**/, there is often also an idea of action directed outwards in another's interest:

/**óda naŋ lykho.**/	Write his name.
/**óda naŋ lykh dýo.**/	Write down his name (for me).

(iii) /**ləy-**/ is used with transitive verbs, but is less common than /**de-**/: besides suggesting completeness, it usually gives the idea of action directed towards the subject:

/**óda naŋ lykh ləẃ.**/	Write down his name (for your own use).
/**óne kytāb ləi.**/ /**óne kytāb ləy ləi.**/	He took the book.

22.3 It is often not easy to see when an intensive compound should be used, and when the simple verb would be more appropriate. The following rules may be given:

(i) Intensive compounds are normally found only as finite verbs, *i.e.* as the main verbs in sentences or clauses.

(ii) Even as finite verbs, they are rare in negative sentences (in which the idea of completeness is necessarily lacking), and are not very common in questions.

(iii) In statements and commands, they are very common, especially when the completeness of the action is to be stressed.

22.4 Some nouns have a locative plural case in /**-iŋ**/, with the basic meaning of *in*. The locative plural is used in the following ways:

(i) To express place *in*:

/**khetiŋ**/	in the fields
/**ódi apɳi hətthiŋ**/	in his own hands, with his own hands
/**sə́bniŋ thaiŋ**/	in all places, everywhere

(ii) To express time *at* or *in*:

/**ratiŋ**/	at night(s)
/**óniŋ dyniŋ**/	in those days
/**hər pəñjiŋ və́riŋ**/	every five years

(iii) To express the price *for* which something is got:

/**é məynuŋ dəsiŋ rwpəiŋ mylya.**/	I got this for 10 rupees.

(iv) In some compound verbs with /**pəy-**/, *fall*:

/**sociŋ pəy-**/	'fall into thoughts', become thoughtful
/**gəlliŋ pəy-**/	'fall into words', start talking
/**nəzriŋ pəy-**/	'fall into sights', be seen, appear

22.5 Before a noun in the locative plural, numerals have the ending /**-iŋ**/, and pronouns also end in /**-iŋ**/ (/**óniŋ**/, /**sə́bniŋ**/, *etc.*). Adjectives end either in /**-i**/, or in /**-e**/, the oblique masculine form, before masculine nouns:

/**naṅge pəyriŋ phyr-**/	go around barefoot (on bare feet)

22.6 A very few nouns also have a locative singular in /**-e**/, commonly used only in a few phrases, *e.g.*

/**kə̀re**/	at home
/**dyne**/	by day
/**səvēre**/	in the morning
/**kəcche mar-**/	put under the arm (literally: 'in the armpit')

22.7 The demonstrative pronouns have the following emphatic forms :

S.Dir.	/**ói**/	/**éi**/
Obl.	/**ose**/	/**ese**/
P.Dir.	/**ói**/	/**éi**/
Obl.	/**ónaŋ hi**/	/**énaŋ hi**/

These have the basic meanings of *that very* and *this very* :

/**ose veḷe**/	at that very time
/**ese kərke**/	for this very reason

But they often translate the English *same* :

/**kə́l ói kwṛi a gəi si.**/ Yesterday the same girl came.

22.8 The auxiliary verb has two emphatic forms, commonly used only in the third person :

		First form	*Second form*	
Present :	3S.	/**həy ve**/	M. /**həyga**/	F. /**həygi**/
	3P.	/**həy ne**/	/**həyge**/	/**həygiaŋ**/
Past :	3S.	/**həy si**/	/**siga**/	/**sigi**/
	3P.	/**həy sən**/	/**sige**/	/**sigiaŋ**/

There is little difference in meaning between the two forms : they are used where in English there would be a heavy stress on the auxiliary :

/**ó vi sykh həyga.**/	Even he *is* a Sikh.
/**ó te syaṇa həysi.**/	Well, he *was* clever.

Note that /**te**/, like /**vi**/ and /**hi**/ (17.7, 17.8), follows the word which it emphasizes. It can sometimes be translated as *well*. (This /**te**/ is of course quite different from /**te**/, *and*, or /**te**/, *on*.)

Vocabulary

/**kərəmcari**/ M.	employee
/**kwli**/ M.	porter
/**mwsəlman**/ M.	Muslim
/**karkhana**/ M.	factory
/**buṭ**/ M.	shoe, boot
/**pasa**/ M.	side, direction
/**thaŋ**/ F.	place
/**nəwkri**/ F.	employment, job
/**pwls**/ F.	police
/**əlmāri**/ F.	cupboard
/**va**/ F.	wind
/**vəkhra**/	different, separate
/**nəṅga**/	bare, naked
/**khəbba**/	left
/**səjja**/	right
/**ḍúṅga**/	deep
/**ói**/	that very, the same
/**éi**/	this very, the same
/**hər**/	every
/**hər koi**/	everyone
/**mər-**/ (p.p. /**moya**/)	die
/**mar swṭ(ṭ)-**/	kill
/**kəcche mar-**/	put under the arm
/**lá-**/	take off (clothes)
/**phyr-**/	turn, wander about
/**bə̀n(n)-**/ (p.p. /**bə̀dda**/)	tie
/**gwac-**/	be lost
/**sociŋ pəy-**/	become thoughtful
/**gəlliŋ pəy-**/	start talking
/**nəzriŋ pəy-**/	appear, be seen
/**vəg-**/	flow, blow (wind)
/**rwk-**/	stop (*intr.*)
/**rok-**/	stop (*trans.*)
/**ləṛ-**/	fight, quarrel
/(**di**) **thaŋ**/	instead of
/(**di**) **ráiŋ**/	by means of
/**vapəs**/	back
/**te**/	well (*emphatic*)

Exercises

22A Translate into English :

(1) /**əj ṣam nuŋ óne tẁaḍiaŋ kytābaŋ kəcche mar ke ləy**

ləiaŋ./ (2) /ó buṭ lá ke nəṅge pəyriŋ phyr rýa si./ (3) /mere səẃre ráiŋ ose karkhane yc ónuŋ cəṅgi jəi nəwkri myli./ (4) /pychle dyniŋ ónaŋ di səb toŋ nykki ti mər gəi./ (5) /apṇa səmān bən ke kwli bwlao! nəiŋ ji, énuŋ éthe hi rəýṇ dýo./ (6) /pañje mwsəlman mwṇḍe apo vyc ləṛən ləgge./ (7) /dwpəýriŋ kər a ke óne khaṇa kha lya si./ (8) /ó nəwkər koḷon apṇe kəpṛe əlmāri yc rəkhvā deṇgiaŋ./ (9) /fer pwls vaḷa óniŋ pəyriŋ vapəs mwṛ ke ose pyṇḍ taiŋ pəẃñc gya./ (10) /khəbbe həth naḷ óne apṇiaŋ sariaŋ cizaŋ zymīŋ toŋ cwk ləiaŋ./ (11) /twsiŋ óthe nəzriŋ nəiŋ səw pəe: kyoŋ? məyŋ dəftər jaṇa si./ (12) /jys veḷe va vəgəṇ ləggi, ose veḷe əsiŋ səb əndər cəle gəe./ (13) /məyŋ kərəmcari ho ke tẃanuŋ hor kẃj nəiŋ dəs səkda./ (14) /səjje pasyoŋ ói admi a rýa e, jys ne nəviŋ həṭṭi bəṇvā dytti si./

22B Translate into Punjabi:

(1) The police asked them who had killed the little boy. (2) The old man sitting on the chair was deep in thought (' in deep thoughts '). (3) Well, he *is* a Pakistani, so he will certainly be a Muslim. (4) Everybody was happy talking to their old friends. (5) I read her letter yesterday: now I'll read it out to you. (6) We got the same sort of chair for only sixty rupees. (7) They said they would get the window mended to-morrow afternoon. (8) There are 350 employees in the factory the rich man had built beyond the river. (9) The newspaper you have asked for got lost the day before yesterday. (10) He tried to lift the big box with both hands. (11) He said that it was the same thing, but it now seems as if it *is* quite a different matter. (12) She gave the woman who was crying some tea to drink. (13) I recognized the old Sikh who had started talking to the policeman. (14) He went out of the house at a quarter past eleven, and still hasn't come back.

Lesson 23

23.1 The Present Subjunctive is the same in form as the Future (12.1) without the final suffix /-**ga**/, except in the first person plural :

	/**bol-**/	/**ja-**/	/**ləy-**/
S.1.	/**bolaŋ**/	/**javaŋ**/	/**ləvaŋ**/
2.	/**boleŋ**/	/**ja(v)eŋ**/	/**lə(v)eŋ**/
3.	/**bole**/	/**ja(v)e**/	/**lə(v)e**/
P.1.	/**bolie**/	/**jaie**/	/**ləie**/
2.	/**bolo**/	/**jao**/	/**ləvo**/ or /**ləw**/
3.	/**bolaŋ**/	/**ja(və)ɳ**/	/**ləyɳ**/

The second person plural is the same as the plural Imperative (14.1), but has no high tone.

The negative of the Present Subjunctive is always formed with /**na**/, never with /**nə́iŋ**/.

23.2 The Present Subjunctive is used in sentences of the following kind, in which there is usually some idea of doubt :

/**cəlie !**/	Let's go !
/**hwɳ məyŋ kí kəraŋ ?**/	Now what am I to do ?
/**ó kyte bəmār na hove.**/	Perhaps he's ill. (Literally : 'May he not be anywhere ill.')

23.3 The Present Subjunctive is most commonly used, however, in subordinate clauses, where there is some idea

of doubt, desire or necessity. It is only occasionally that it can be translated by *may be, should, etc.*, in English. Compare the following examples :

/**kwṛi kəýndi e ky ó ṭwr jave.**/	The girl says that he is to go away.
but /**kwṛi kəýndi e ky ó twr janda e.**/	The girl says that he is going away.
/**mera ji kərda si ky kəm karaŋ.**/	I wanted to work. (Literally : 'My heart was making that . . .')
/**ónaŋ nuŋ cyṭṭhi pėj dýo taŋ jo ó gwsse na hoŋ.**/	Send them a letter, so that they won't be angry.
/**ó pàveŋ məynuŋ sədde, taŋ vi məyŋ nəiŋ jaṇa.**/	I won't go, although he may invite me.
/**je məyŋ ódər javaŋ, taŋ ónuŋ zərūr mylaṅga.**/	If I go there, I will certainly meet him.

23.4 /**pàŋveŋ**/, *although*, is usually 'picked up' in the main clause by /**taŋ vi**/, *even then, still* : /**je**/ or /**jekər**/, *if*, is usually 'picked up' by /**təŋ**/, *then*. In Punjabi it is /**pàŋveŋ**/ or /**je**/ that may be dropped, rather than /**taŋ (vi)**/, *e.g.*

/**ónuŋ pwch ləw, taŋ kẃj nəiŋ akhega.**/	(If) you ask him, he won't say anything.

23.5 To express habitual action, three constructions are used :

(i) The present participle with /**hwnda**/, the present participle of /**ho-**/, *e.g.*

/**əjkəl məyŋ paṇi pinda hwnda vaŋ.**/	Nowadays I always drink water.

(ii) The present participle with /**rəýnda**/, the present particple of /**rəý-**/, *e.g.*

/**os veḷe məyŋ ódər janda rəýnda saŋ.**/	At that time I used to make a habit of going there.

This construction must not be confused with the Present and Imperfect Continuous (9.2, 10.1) :

/os veḷe məyŋ ódər ja rýa saŋ./	At that time I was going there.

(iii) The gerund with /**kər-**/. The gerund is the same in form as the masculine singular past participle : but it is indeclinable, and is always formed regularly, whether or not the past participle is regular :

/ónaŋ de koḷ jaya kəro !/	Keep on going to them !

23.6 The verb /**ləg(g)-**/ has already been introduced in the sense of *begin* (18.2). Its basic meaning is *be attached to*, and it is used in a wide variety of idiomatic expressions, of which the most important are :

(i) With various abstract nouns, often equivalent to the English *feel* :

/tẁanuŋ gərmi ləgdi e ?/	Are you feeling hot ? (Literally : 'Is heat attached to you ?')
/məynuŋ pẁkh ləgdi e./	I am (feeling) hungry.

(ii) Again with /**nuŋ**/ (*cf.* 16.8), equivalent to the English *seem* or *suit* :

/ó fyləm məynuŋ bwri ləgdi si./	That film seemed bad to me. I disliked that film.
/éo jýa ḍres ónuŋ cəṅga ləgda e./	This sort of dress suits her. She likes this sort of dress.

(iii) With /**cyr**/ or /**der**/, *time, delay*, meaning *take time* :

/é kynnaŋ kw cyr ləggega ?/	About how long will this take ?
/ədda kəẏṇṭa ləggega./	It will take half an hour.

(iv) In various other constructions :

/**kwñji taḷe yc ləgdi e.**/	The key fits the lock.
/**kər yc əg ləg gəi e.**/	The house has caught fire.
/**hwṇ hor kəmmaŋ yc ləgga hoya e.**/	Now he is engaged in other tasks.

The transitive of /**ləg(g)-**/ is /**la-**/, literally meaning *attach* :

/**óne kə́nd te sucna la dytti.**/	He put up a notice on the wall.
/**ónaŋ ne kər yc əg lai e.**/	They have set fire to the house.

23.7 Just as /**twsiŋ**/ is used when addressing a single person respectfully, the third person plural may be used in order to refer to a single person, to whom one wishes to show respect or honour :

/**ó bəẃt bəṛe admi sən.**/	He was a very great man.

The masculine plural will be used, even if a woman is being referred to (*cf.* 5.4). This use of the third person plural is less common than the standard use of /**twsiŋ**/.

To show respect to one's own or others' parents, /**pyta (ji)**/ is used instead of /**pyo**/ and /**mata (ji)**/ for /**maŋ**/, *e.g.*

/**mere pyta ji sən pəýṇṭh yc ódər gəe sən.**/	My father went there in '65.

Vocabulary

/**synema**/ (Decl. II) M.	cinema	/**gwáṇḍi**/ M.	neighbour
		/**ḍres**/ M.	dress
		/**taḷa**/ M.	lock
/**pyta**/ (Decl. II) M.	father (respectful)	/**gwrdwara**/ M.	gurdwara, Sikh temple
		/**cyr**/ M.	time, delay
/**pərəẃṇa**/ M.	guest	/**der**/ F.	time, delay

/mata/ F.	mother (respectful)	**/enaŋ/**	so, so much, so many
/sucna/ F.	notice	**/onaŋ/**	so, so much, so many
/kwñji/ F.	key	**/jynnaŋ/**	as, as much, as many
/gərmi/ F.	heat	**/kyte/**	somewhere, anywhere
/sərdi/ F.	cold	**/kýdre/**	somewhere, anywhere
/sərdiaŋ/ F.Pl.	winter	**/kyte na/**, **/kýdre na/**	perhaps (*with Pres. Subj.*)
/pẁk(k)h/ F.	hunger	**/pàŋveŋ/**	although, even if
/tré/ F.	thirst	**/pàŋveŋ . . . pàŋveŋ . . ./**	whether . . . or . . .
/bwra/	bad	**/je/**, **/jekər/**	if
/wdās/	sad	**/taŋ/**	then
/razi/	happy, satisfied	**/taŋ vi/**	even then, still
/sən/	year (used before dates)	**/taŋ jo/**	so that
/ləg(g)-/	'be attached to' (23.6)	**/jo koi/**	whoever
/la-/	attach, put on (23.6)	**/jo kẃj/**	whatever
/səd(d)-/	call, invite	**/tək/**	until
/ɖər-/	fear, be afraid		
/ji kər-/	want		
/gwsse ho-/	be angry		

Exercises

23A Translate into English :

(1) **/lokiŋ ónaŋ de pyta nuŋ ram sýṅ kərke sədde sən./** (2) **/jo kẃj os əlmāri yc hove, ó sə́b mata ji nuŋ de dýo./** (3) **/pàŋveŋ məynuŋ pẁkh nə́iŋ si ləgdi, taŋ vi ji kərda si ky ónaŋ de naɭ khaɳa khavaŋ./** (4) **/əsiŋ ɖərdiaŋ saŋ ky ó bəcce nuŋ na mare./** (5) **/gwrdware de kə́nd te yk sucna la dytti gəi si, taŋ jo sare ʂəýr ɖyaŋ sykkhaŋ nuŋ é pəta hove./** (6) **/sərdiaŋ hoɳ, gərmiaŋ hoɳ, óne kəde**

pəyriŋ kẃj nə́iŋ si paya./ (7) /**bag yc tẁp pəyṇ kərke sare pərəẃṇyaŋ nuŋ gərmi ləg rə́i si.**/ (8) /**óde gwáṇḍi apo vyc gəllaŋ kərde hwnde sən.**/ (9) /**duje synema yc ói fyləm ləg rə́i e, jéṛi əsaŋ sən əṭhvə̄ñja yc vekh ləi si.**/ (10) /**məynuŋ ónaŋ nuŋ myləṇ da ṣəwk te həyve. cəṅga fer, cəlie !**/ (11) /**je twsiŋ mere naḷ ao, taŋ ó sanuŋ khaṇa zərūr khwa devegi.**/ (12) /**jynnaŋ i cyr ləg jave, onaŋ i cyr məyŋ éthe bəyṭhaṅga.**/ (13) /**pychli vari ó kytāb məynuŋ eniŋ cəṅgi nə́iŋ si ləgdi.**/ (14) /**pyta ji é gəl swṇ ke kýdre gwsse na hoṇ.**/

23B Translate into Punjabi:

(1) They said that this key doesn't fit the lock of the bathroom door. (2) Perhaps she will be sad when she sees us. (3) I didn't like the dress my sister wore so much. (4) They told me of their own accord that the gurdwara was built in 1884. (5) Please tell them to keep on coming till next October. (6) He tried to make her happy, but she went on crying. (7) I must wait here, although your friend may take a long time. (8) All the people in the village used to call her 'mother'. (9) If you are thirsty, I will give you some tea to drink. (10) Whether you like it or not, it is still her most beautiful dress. (11) The guest whom they invited was not anywhere to be seen. (12) I wanted to go this evening, but he said it would take an hour and a half. (13) She was afraid that the neighbours would not believe this. (14) If he comes on the 30th, ask him whether he has met that girl or not.

Lesson 24

24.1 The Past Subjunctive is the same as the present participle, declined for gender and number, but with no auxiliary :

MS.	/**janda**/	FS.	/**jandi**/
MP.	/**jande**/	FP.	/**jandiaŋ**/

The negative of the Past Subjunctive always has /**na**/. This avoids confusion with the negative of the Present with /**nəiŋ**/ and the auxiliary omitted (6.2).

24.2 The Past Subjunctive is commonly used only in conditional sentences, in which the fulfilment of the condition is impossible :

/**je twsiŋ ónuŋ maf kərde, taŋ cəṅga hwnda.**/	If you had forgiven him, it would have been a good thing.
/**məynuŋ pəta hwnda, taŋ duji vari na janda.**/	If I knew, I would not go again (a second time). If I had known, I would not have gone again.

24.3 The present participle passive is formed by adding /**-ida**/, declined for gender and number, to the root. In standard Punjabi, however, the construction with the past particple and /**ja-**/ (21.2), is normally used for the Passive, and the participle in /**-ida**/ has the sense of desirability :

/**é gəl swṇidi e.**/	This is worth hearing.
/**eveŋ nə́iŋ jaida.**/	One should not go like this.

Compare /**cáida e**/, *it is necessary*, from /**cá-**/, *want* (17.4).

24.4 In the Present tense, a special form of the participle' ending in /**-na**/ instead of /**-da**/, is commonly used in speech, but only in the 1S., 2S. and 1P. :

/**məyŋ bolna vaŋ**/	/**məyŋ bolni aŋ**/	I speak
/**tuŋ bolna eŋ**/	/**tuŋ bolni eŋ**/	you speak
/**əsiŋ bolne aŋ**/	(/**əsiŋ bolniaŋ aŋ**/)	we speak

This form is not used in the negative, or in the Imperfect. The ordinary forms in /**-da**/ are always correct, even in the three persons of the Present given above.

24.5 The present adverbial participle is formed by adding /**-(n)dyaŋ**/ (sometimes /**-(n)de**/) to the root : in other words, it is like a masculine oblique plural of the present participle. It is used in the following ways :

(i) To mean *while* :

/**ləṇḍən yc rəýndyaŋ məyŋ ónuŋ mylda hwnda saŋ.**/	While living in London, I used to keep meeting him.

In this usage, it is commonly doubled for emphasis :

/**ónaŋ ne əwndyaŋ əwndyaŋ sanuŋ kýa.**/	They told us on the way. (Literally : ' while coming, coming '.)

(ii) With /**hi**/ or /**sar**/ to mean *as soon as* :

/**óne əwndyaŋ hi sanuŋ pwcchya.**/	As soon as he came, he asked us.
/**óne jagdyaŋ sar surəj vekhya.**/	As soon as he woke up, he saw the sun.

(iii) With **/nuŋ/** to mean *for* (a time):

/məynuŋ é dwai pindyaŋ tyn həfte ho gəe./	I've been taking this medicine for three weeks. (Literally: 'To me . . . three weeks have become.)

(iv) With **/vekh-/**:

/məyŋ ó gəḍḍi nuŋ jandyaŋ vekhya./	I saw that train going.

24.6 The past adverbial participle is formed by adding **/-yaŋ/** (sometimes **/-c/**) to the root, and is used most often in the following two constructions:

(i) With **/bynāŋ/** to mean *without*:

/mere vəl vekhyaŋ bynāŋ ó cəla gya./	He went off without looking at me.

(ii) With **/nuŋ/** to mean *since* (*cf*. (iii) above):

/óde jənəm hoyaŋ yk vára ho gya e./	A year has passed since his birth.

24.7 The repetition of words is a very common feature of Punjabi, and is used to express various shades of meaning:

(i) Adjectives and adverbs are repeated to indicate distribution over time or space, or over a number of objects:

/deṣ de vəḍḍe vəḍḍe ṣəýr/	the country's large cities
/həwḷi həwḷi bolo !/	Speak slowly !

(ii) Numerals are repeated to give a distributive sense:

/ónaŋ nuŋ tyn tyn dýo !/	Give them three each !

(iii) Some pronominal adjectives are repeated with /**da**/ in the middle : this emphasizes the distribution :

/**óthe sare da sara vəkət məyŋ saŋ te mera dost.**/	The whole time I was there with my friend.

(iv) In the conjunctive participle, the root may be repeated, emphasizing continuance of the action through time (*cf.* 24.5 (i)) :

/**soc soc ke kəm kəro !**/	Work thoughtfully (carefully) !
/**akh akh ke**/	having said over and over again

(v) Adjectives are sometimes repeated to give the sense of the English *nice and* . . . :

/**ṭhəṇḍa ṭhəṇḍa paṇi**/	nice cold water

24.8 Slightly different from this repetition of the same word is the use of pairs of words together, often similar in sound :

(i) Almost any noun may be used with a jingle-word beginning with /**ṣ-**/, otherwise meaningless, to indicate a spreading out of the sense. This usage is definitely colloquial and rather jocular :

/**roṭi ṣoṭi**/	bread and so on, ' grub '
/**phwl ṣwl**/	flowers and that sort of thing

(ii) Some adjectives are commonly followed by another similar in sound or meaning, to emphasize the sense :

/**ṭhik ṭhak**/	quite O.K.
/**sýdda sada**/	quite straightforward (' straight and simple ')
/**razi bazi**/	very happy, quite content
/**saf swthra**/	very clean
/**mənnya pərmənnya**/	(very) famous

(iii) In the conjunctive participle the root is often followed by an echo-root, otherwise meaningless, giving a slight emphasis: this is a rather colloquial usage:

/**moṛ maṛ ke**/	having turned
/**swṇ səṇ ke**/	having heard

(iv) The past participle of a verb may be used with the past participle of the causal to express the idea of all ready for use:

/**bəṇya bəṇāya**/	ready made

24.9 To form feminine nouns from masculine ones, the following patterns should be noted:

(i) Masculines in /**-a**/ form their feminine in /**-i**/: this is by far the most common pattern:

/**dada**/	grandfather (father's father)	/**dadi**/	grandmother (father's mother)
/**kòṛa**/	horse	/**kòṛi**/	mare
/**bylla**/	tom-cat	/**bylli**/	cat

With inanimate nouns, the feminine denotes a diminutive of the masculine:

/**soṭa**/	big stick	/**soṭi**/	little stick
/**buṭa**/	tree	/**buṭi**/	shrub, plant

(ii) Masculines in /**-i**/ form their feminine in /**-əṇ**/:

/**tòbi**/	washerman	/**tòbəṇ**/	washerwoman
/**mali**/	gardener	/**maləṇ**/	gardener's wife

(iii) Masculines ending in a consonant form their feminines in /**-i**/, /**-ṇi**/ or /**-āṇi**/:

/**tərkhāṇ**/	carpenter	/**tərkhāṇi**/	carpenter's wife
/**uṭh**/	camel	/**uṭhṇi**/	she-camel
/**nəwkər**/	servant	/**nəwkrāṇi**/	maid

Vocabulary

/dada/	M.	grandfather (paternal)
/nana/	M.	grandfather (maternal)
/caca/	M.	uncle (father's brother)
/mama/	M.	uncle (mother's brother)
/potra/	M.	grandson (son's son)
/dótra/	M.	grandson (daughter's son)
/saḷa/	M.	brother-in-law (wife's brother)
/tərkhāṇ/	M.	carpenter
/mali/	M.	gardener
/buṭa/	M.	tree
/soṭa/	M.	big stick
/uṭh/	M.	camel
/jənəm/	M.	birth
/mwl(l)/	M.	price
/məwka/	M.	opportunity
/jwab/	M.	answer
/dwk(k)h/	M.	sorrow, pain
/dwai/	F.	medicine
/vél/	F.	leisure, free time

/loṛ/	F.	need
/khəbər/	F.	news
/məsīt/	F.	mosque
/mwk-/		finish, end (*intr.*)
/mwkā-/		finish, end (*trans.*)
/jwab de-/		answer, dismiss
/kəm yc la-/		employ
/maf kər-/		forgive
/soc-/		think
/sámb-/		take care of, look after
/lwk-/		hide (*intr.*)
/lwkā-/		hide (*trans.*)
/lwk chyp ke/		secretly
/myl- jwl-/		resemble
/mwft/		free, gratis
/véla/		free, unoccupied
/kəlla/		alone
/mənnya pərmānnya/		famous
/həwḷi/		slowly, softly
/məgər/		after
/bare (yc)/		about
/hwṇe/		right now, immediately
/kəṭṭokəṭ/		at least
/nə́iŋ taŋ/		otherwise

Exercises

24A Translate into English :

(1) /ónaŋ cizaŋ da mwl car car rwpəe ve, pər məyŋ tẇanuŋ é mwft de dyaṅga./ (2) /óne potriaŋ dótriaŋ nuŋ bag yc kheḍdyaŋ vekhya./ (3) /ódi saḷi de vyá hoyaŋ nuŋ sət mə̀ine ho gəe ne./ (4) /énaŋ vəḍḍe vəḍḍe ṣəýraŋ yc rəýndyaŋ óda ji kərda si ky ó apṇe deṣ mwṛ jave./ (5) /jekər mere dade kəlle mwkə̄lle na hwnde, taŋ nəwkrāṇi nuŋ kəm yc na ləwnde./ (6) /maf kəro, əj roṭi ṣoṭi nə́iŋ cáidi./ (7) /je ónuŋ yṅgləýṇḍ jaṇ da məwka na mylda, taŋ es veḷe hor da hor hi hwnda./ (8) /bynaŋ bolyaŋ ó həwḷi həwḷi məsīt vəl ṭwr pya./ (9) /hər roz məyŋ ónaŋ nuŋ dəsni aŋ ky hwṇe ódi koi loṛ nə́iŋ./ (10) /mənne pərmə̄nne ḍakṭraŋ ne bəmāraŋ nuŋ ói dwai pya dytti e./ (11) /jədoŋ óde cheveŋ bəcce da jənəm hoya, taŋ tərkhāṇi nuŋ kə̀r de choṭe choṭe kəmmaŋ toŋ vél nə́iŋ si lə́bbi./ (12) /soṭe nuŋ toṛ taṛ ke ó nəs gya, te buṭyaŋ pycche lwkəṇ di koṣyṣ kiti./ (13) /ónuŋ é kytab pə́ṛdyaŋ kə̀ṭṭokə̀ṭ ṭài kəýṇṭe ho gəe hoṇge./ (14) /kə̀ṇi mwkdyaŋ sar mera potra səwŋ gya./

24B Translate into Punjabi :

(1) As soon as I saw him I recognized his uncle. (2) The gardener and his wife took care of all the garden jobs, otherwise we should not have lived in that big house. (3) If she hadn't told you, I would have answered myself. (4) It will be about fourteen years since I saw a camel. (5) Nowadays he is busy with various important (/**bəṛe bəṛe**/) jobs, but everyone needs time off. (6) She got the carpenter to make them one chair each. (7) Having reached the village, I saw the farmer working in the fields. (8) In 1944, he secretly went round many of the cities of India. (9) As soon as she heard this sad story, his grandmother died. (10) Read this book care-

fully, otherwise it won't be of any use. (11) My grandson hid the knife in the cupboard without telling anybody anything. (12) She was tired after telling her grandchildren so many long stories. (13) His aunt was born in 1929, and died last May. (14) Although they are alike, those two men are not brothers.

Lesson 25

Varieties of Punjabi

25.1 As was explained in the Introduction, the Punjabi taught in this book is the standard Punjabi, based on the Majhi (/**máji**/) dialect of the central area which includes the cities of Lahore and Amritsar.

25.2 This standard language is used by educated people, but dialects are still much stronger in Punjabi than in English, and even educated speakers retain features of pronunciation and words characteristic of their own dialects. Thus, in the Malvai dialect spoken in the southern part of Indian Punjab, the word /**apaŋ**/ is used instead of the standard /**əsiŋ**/ for *we*, while in many dialects spoken in the western Punjab (in Pakistan) the word for *three* is not /**tyn**/ but /**trəy**/ (*cf.* the French *trois*).

25.3 Besides these dialect variations, there is naturally some difference between spoken Punjabi and the formal written language. In this book a middle course between the two has been kept, with rather more emphasis on the spoken language. One important feature of the written language, also used in formal speech, is the use of a different form of the present auxiliary (1.4) :

	Spoken form	*Written form*	
S.1.	/**məyŋ aŋ**/	/**məyŋ haŋ**/	I am
2.	/**tuŋ eŋ**/	/**tuŋ həyŋ**/	you are

	Spoken form	*Written form*	
S.3.	/ó e/	/ó həy/	he, she, it is
P.1.	/əsiŋ aŋ/	/əsiŋ haŋ/	we are
2.	/twsiŋ o/	/twsiŋ ho/	you are
3.	/ó ne/	/ó hən/	they are

There are some other minor differences : for instance, /os/ and /es/ are much commoner for the oblique forms of the demonstratives in writing, while /ó/ and /é/ are commoner in speaking (11.1).

25.4 The most important division, however, is that between the Muslim Punjabi of Pakistan and the Sikh and Hindu Punjabi of India. The difference between these is almost entirely one of vocabulary, Pakistani Punjabi using many words drawn from Urdu, Persian and Arabic, where Indian Punjabi has words taken from Hindi and Sanskrit. The basic vocabulary used in everyday life is more or less common to both, but for most abstract subjects different sets of words are used. As one would expect, the differences are greater in writing than in speech, and are more noticeable with educated speakers, especially when they are discussing abstract subjects. In this book the Indian Punjabi word has generally been used, where variants exist, but the most widely understood word has been preferred, even though it may originally be an Arabic rather than a Sanskrit word.

25.5 Some examples of the differences between Pakistani and Indian Punjabi words, arranged by subject, will give some idea of the nature of the division :

(i) The most obvious differences are in religious terminology. These differences extend over a wide field. For example, the Sikh greeting is

/sət sri əkāl/ True is the Timeless One (God)

whereas Muslims greet one another by saying

/səlām ələȳkwm/ Peace be upon you

Because Friday is the Muslim Sabbath, the words for two days of the week are different :

Thursday	**/jwmerat/**	F.	not	**/virvar/**	M.
Friday	**/jwma/**	M.	not	**/ṣwkkərvar/**	M.

(ii) Many terms of politeness and respect are also different, *e.g.*

Indian Punjabi	*Pakistani Punjabi*	
/ykbāl ji/	**/ykbāl sáb/**	Mr. Iqbal
/pyta ji/	**/valyd sáb/**	father (*cf.* 23.7)
/mata ji/	**/valda/**	mother (*cf.* 23.7)
/tə̀nvad/	**/ṣwkria/**	thank you !

(iii) Nearly all words to do with language and literature are different : this is not so strange when one remembers that the Sikh and Muslim Punjabi literary traditions are different, and they use two different scripts. Some examples are :

Indian Punjabi		*Pakistani Punjabi*		
/ṣəbəd/	M.	**/ləfəz/**	M.	word
/əkkhər/	M.	**/hərəf/**	M.	letter
/ənvād/	M.	**/tərjwma/**	M.	translation
/kəvyta/	F.	**/ṣəyri/**	F.	poetry

(iv) Many terms of politics and administration are different :

Indian Punjabi		*Pakistani Punjabi*		
/raṣṭərpəti/	M.	**/sədər/**	M.	president
/məntri/	M.	**/vəzīr/**	M.	minister
/səbà/	F.	**/məjlys/**	F.	assembly

(v) Finally, there are many general pairs of words, where the Pakistani word (generally of Arabic or Persian origin) is understood and sometimes used in India, while the Indian word (usually of Sanskrit origin) is not used in Pakistan, *e.g.*

Indian Punjabi	*Pakistani Punjabi* (also used in India)	
/**jətən kər-**/	/**koşyş kər-**/	try
/**ərə́mb kər-**/	/**şwru kər-**/	begin
/**kevəl**/	/**syrəf**/	only
/**pàg**/ M.	/**hyssa**/ M.	part

Lesson 26

The Gurmukhi Script

26.1 In India Punjabi is normally written in the Gurmukhi script (/**gwrmwkhi lypi**/). Like the Devanagari script used for writing Hindi, to which it is closely related, Gurmukhi is written from left to right. Once the sounds of Punjabi have been mastered, it is quite an easy script to learn, the main difficulty being the writing of the two tones.

26.2 There are thirty-five letters (/**əkkher**/) in the alphabet (/**vərəɳmala**/), and these are scientifically arranged in seven groups of five letters each, the five middle groups corresponding to the five columns of the pronunciation table on p. 5. The letters, with their names and sound-values, are :

	Letter	*Name*	*Value*
1.	ੳ	/**uɽa**/	see 26.4
2.	ਅ	/**əyɽa**/	see 26.4
3.	ੲ	/**iɽi**/	see 26.4
4.	ਸ	/**səssa**/	/**s**/
5.	ਹ	/**haha**/	/**h**/ or tone
6.	ਕ	/**kəkka**/	/**k**/
7.	ਖ	/**khəkkha**/	/**kh**/

	Letter	Name	Value
8.	ਗ	/gəgga/	/g/
9.	ਘ	/kə̀gga/	/k/ or /g/ + tone
10.	ਙ	/ṅəṅa/	/ṅ/
11.	ਚ	/cəcca/	/c/
12.	ਛ	/chəccha/	/ch/
13.	ਜ	/jəjja/	/j/
14.	ਝ	/cə̀jja/	/c/ or /j/ + tone
15.	ਞ	/ñəña/	/ñ/
16.	ਟ	/ʈəyṅka/	/ʈ/
17.	ਠ	/ʈhəʈʈha/	/ʈh/
18.	ਡ	/ɖəɖɖa/	/ɖ/
19.	ਢ	/ʈə̀ɖɖa/	/ʈ/ or /ɖ/ + tone
20.	ਣ	/ɳaɳa/	/ɳ/
21.	ਤ	/tətta/	/t/
22.	ਥ	/thəttha/	/th/
23.	ਦ	/dədda/	/d/
24.	ਧ	/tə̀dda/	/t/ or /d/ + tone
25.	ਨ	/nənna/	/n/
26.	ਪ	/pəppa/	/p/
27.	ਫ	/phəppha/	/ph/
28.	ਬ	/bəbba/	/b/
29.	ਭ	/pə̀bba/	/p/ or /b/ + tone
30.	ਮ	/məmma/	/m/
31.	ਯ	/y̱əy̱a/	/y̱/
32.	ਰ	/rara/	/r/
33.	ਲ	/ləlla/	/l/ or /ɭ/
34.	ਵ	/vəvva/	/v/
35.	ੜ	/ɽaɽa/	/ɽ/

Five letters are written with dots below to represent additional sounds :

	Original letter	*Value*	*Dotted letter*	*Name*	*Value*
4.	ਸ	/s/	ਸ਼	/ṣəṣṣa/	/ṣ/
7.	ਖ	/kh/	ਖ਼	/k͟h͟ək͟h͟k͟h͟a/	/k͟h͟/
8.	ਗ	/g/	ਗ਼	/ɡəɡɡa/	/ɡ/
13.	ਜ	/j/	ਜ਼	/zəzza/	/z/
27.	ਫ	/ph/	ਫ਼	/fəffa/	/f/

The difference between /g/ and /ɡ/ may be ignored, while /k͟h͟/, /z/ and /f/ are often pronounced as /kh/, /j/ and /ph/ respectively (*cf.* p. 11.).

26.3 .For the vowels special signs (/**ləgaŋ matraŋ**/) are used, written before, after, above or below the consonant :

Vowel-sign	*Sign written with* ਕ */k/*	*Position in which written*	*Name*	*Value*
none	ਕ	—	/mwkta/	/ə/
ਾ	ਕਾ	after	/kənna/	/a/
ਿ	ਕਿ	before	/sẏari/	/y/
ੀ	ਕੀ	after	/bẏari/	/i/
ੁ	ਕੁ	below	/əwṅkəɽ/	/w/
ੂ	ਕੂ	below	/dwləẏṅkɽe/	/u/
ੇ	ਕੇ	above	/laŋ/	/e/
ੈ	ਕੈ	above	/dwlāiaŋ/	/əy/
ੋ	ਕੋ	above	/hoɽa/	/o/
ੌ	ਕੌ	above	/kənəw̄ɽa/	/əw/

Note that there is no means of telling whether or not a consonant is followed by /ə/, (except at the end of a word, since no word ends in /-ə/).

26.4 Where a vowel does not follow a consonant it must be written with one of the first three letters of the alphabet, known as 'vowel-bearers'. Each vowel-bearer is used only with certain vowel-signs, as follows :

Vowel-sign	*Vowel-bearer*	*Sign + Bearer*	*Value*
-	ਅ	ਅ	/ə/
ਾ	ਅ	ਆ	/a/
ਿ	ੲ	ਇ	/y/
ੀ	ੲ	ਈ	/i/
ੁ	ੳ	ਉ	/w/
ੂ	ੳ	ਊ	/u/
ੇ	ੲ	ਏ	/e/
ੈ	ਅ	ਐ	/əy/
ੋ	ੳ	ਓ	/o/
ੌ	ਅ	ਔ	/əw/

In dictionaries and the Punjabi–English vocabulary at the end of the book, words are arranged first in order of letters and then in order of vowel-signs. Since the three vowel-bearers are letters, the order of words is as follows :

ਉ ਊ ਓ ਅ ਆ ਐ ਔ ਇ ਈ ਏ ਸ ਸਾ ਸਿ ਸੀ ਸੁ ਸੂ
ਸੇ ਸੈ ਸੋ ਸੌ ਹ ਹਾ ਹਿ ਹੀ ਹੁ ਹੂ ਹੇ ਹੈ ਹੋ ਹੌ

and so on in the same way for the other consonants.

26.5 As in English, there is some difference between the printed and the written forms of the letters. The general rule is that each letter is written with a fresh stroke, beginning at the top left-hand corner, although joined on to the previous letter. When writing on lined paper, the *tops* of the letters are written on the line.

ਗ ਠ ਥ ਲ are usually written as ਗ ਠ ਥ ਲ. The other letters are written more or less as printed.

Exercise 26A

(1) Write these words in Gurmukhi script: /**dəs**/, /**vyc**/, /**hwṇ**/, /**hwṇe**/, /**gylās**/, /**k͟h͟wṣ**/, /**jaṇna**/, /**choṭi**/, /**koi**/, /**əktūbər**/, /**wmēd**/, /**əytvar**/.

(2) Write these words in Roman script: ਵੇ, ਦਾ, ਠੇ, ਜਾਣਾ, ਬੋਤਲ, ਵੀਰਵਾਰ, ਕਰੋੜ, ਸੂਰਜ, ਟਿਕਟ, ਵੇਲੇ, ਉਠ, ਔਖਾ, ਸ਼ਾਮ, ਅਖ਼ਬਾਰ, ਹਜ਼ਾਰ.

(3) Arrange the words in (2) in alphabetical order.

26.6 Three additional signs are used, all written above the line of writing. (These do not affect the alphabetical order of words.)

Sign	*Written with* ਕ	*Name*
ੱ	ਕੱ	/**əddək**/
ੰ	ਕੰ	/**typpi**/
ਂ	ਕਾਂ	/**byndi**/

/**əddək**/ doubles the following consonant, *e.g.*

ਵੱਡਾ /**vəḍḍa**/ ਰੱਖੋ /**rəkkho**/ ਅੱਖ /**ək(k)h**/

/**typpi**/ and /**byndi**/ have the following values:

(i) At the end of a word, they indicate a nasalized vowel: ਹੱਥਾਂ /**hətthaŋ**/.

(ii) In the middle of a word, they indicate nasal consonants before a consonant of the same class (*cf.* the consonant table on p. 5), so they are used for

/**ṅ**/ before /**k**/, /**kh**/ and /**g**/	ਚੰਗਾ	/**cəṅga**/
/**ñ**/ before /**c**/, /**ch**/ and /**j**/	ਪੰਜਾਬੀ	/**pəñjābi**/
/**ṇ**/ before /**ṭ**/, /**ṭh**/ and /**ḍ**/	ਪਿੰਡ	/**pyṇḍ**/
/**n**/ before /**t**/, /**th**/, /**d**/ and /**n**/	ਜਾਂਦਾ	/**janda**/
/**m**/ before /**p**/, /**ph**/, /**b**/ and /**m**/	ਕੰਮਾਂ	/**kəmmaŋ**/

Note that the nasal letters ਙ, ਞ, ਣ, ਨ, ਮ are not used in such a position, but only when the nasal is of a different class from the following letter, *e.g.*

	ਬਣਦਾ	/**bəṇda**/	becoming
but	ਬੰਦਾ	/**bənda**/	man

(iii) Some vowel-signs have /**ṭyppi**/, others /**byndi**/, depending on whether the signs are used with vowel-bearers or not. In the following table those which take /**ṭyppi**/ are asterisked :

Vowel	*With consonant*	*With bearer*
/ə/	ਕੰ*	ਅੰ*
/a/	ਕਾਂ	ਆਂ
/y/	ਕਿੰ*	ਇੰ*
/i/	ਕੀਂ	ਈਂ
/w/	ਕੁੰ*	ਉਂ
/u/	ਕੂੰ*	ਊਂ
/e/	ਕੇਂ	ਏਂ
/əy/	ਕੈਂ	ਐਂ
/o/	ਕੋਂ	ਓਂ
/əw/	ਕੌਂ	ਔਂ

Exercise 26B

(1) Write these words in Gurmukhi script: /**pəkka**/, /**tyn(n)**/, /**tynnaŋ**/, /**boleŋ**/, /**jaṇda**/, /**pycchoŋ**/, /**kəyñci**/, /**nuŋ**/, /**pəwnḍ**/, /**yṅgləỹnḍ**/, /**hətthiŋ**/, /**rəkkhaṅgiaŋ**/.

(2) Arrange the words in (1) in alphabetical order.

26.7 Three letters have special subscript forms, written beneath the letter which they follow:

	Full form	*Subscript form*	*Example*	
(*a*)	ਰ	੍ਰ	ਤ੍ਰੈ	/**trəy**/
(*b*)	ਵ	੍ਵ	ਸ੍ਵੈ	/**svəy**/
(*c*)	ਹ	੍ਹ		

Note that /ə/ is not pronounced before the subscript letter. (*a*) is used quite commonly under the first letter of words; (*b*) is seldom written. For the use of (*c*), see 26.9.

26.8 At the beginning of a word, the letter ਹ is pronounced as /**h**/, *e.g.*

ਹੱਥ /**hət(t)h**/ ਹਰਾ /**həra**/

In all other cases, ਹ is not pronounced, but affects the tone of the adjacent vowels:

(i) Final ਹ indicates high tone on the preceding vowel, *e.g.*

ਜਾਹ	(spelt /**jah**/)	pronounced /**já**/
ਮੀਂਹ	(spelt /**miŋh**/)	pronounced /**míŋ**/

(ii) ਹ between two long vowels indicates high tone on the preceding vowel, *e.g.*

ਲਾਹੀ	(spelt /**lahi**/)	pronounced /**lái**/
ਬੂਹਾ	(spelt /**buha**/)	pronounced /**búa**/

(iii) ਹ after a short vowel and before a long vowel indicates low tone on the following vowel, or a diphthong with low tone, *e.g.*

ਕਹਾਣੀ	(spelt /**kəhaṇi**/)	pronounced /**kàṇi**/
ਤੁਹਾਡਾ	(spelt /**twhaḍa**/)	pronounced /**tẁaḍa**/

(iv) /**é**/, /**əý**/, /**ó**/ and /**əẃ**/ are usually spelt in the following ways :

ਇਹ	(spelt /**yh**/)	pronounced /**é**/
ਕਹਿ	(spelt /**kəhy**/)	pronounced /**kəý**/
or ਕਹ	(spelt /**kəh**/)	
ਉਹ	(spelt /**wh**/)	pronounced /**ó**/
ਬਹੁਤ	(spelt /**bəhwt**/)	pronounced /**bəẃt**/

Exercise 26C

Write these words in Gurmukhi script : /**cá**/, /**ví**/, /**núŋ**/, /**kýa**/, /**ṣəýr**/, /**éo jýa**/, /**vəẃṭi**/, /**kéɽa**/, /**pəýlaŋ**/, /**rýa**/, /**rəiaŋ**/, /**nəiŋ**/.

26.9 The tones are also written with five letters of the alphabet, and five other letters written with the subscript ਹ (26.7) :

Letter		*Letter with subscript* ਹ	
ਘ	(spelt as /**gh**/)	ਨ੍ਹ	(spelt as /**nh**/)
ਝ	(spelt as /**jh**/)	ਮ੍ਹ	(spelt as /**mh**/)
ਢ	(spelt as /**ḍh**/)	ਰ੍ਹ	(spelt as /**rh**/)
ਧ	(spelt as /**dh**/)	ਲ੍ਹ	(spelt as /**lh**/)
ਭ	(spelt as /**bh**/)	ੜ੍ਹ	(spelt as /**ɽh**/)

In all cases, the /h/ in these letters is not pronounced; instead they affect the tone of the adjacent vowels:

(i) When final these letters indicate high tone on the preceding vowel, *e.g.*

ਕੁਝ	(spelt /**kwjh**/)	pronounced as /**kẃj**/
ਪੜ੍ਹ	(spelt /**pəɽh**/)	pronounced as /**pə́ɽ**/

(ii) When between two long vowels, or when double after a short vowel and before a long vowel, these letters indicate high tone on the preceding vowel, *e.g.*

ਮਾਝੀ	(spelt /**majhi**/)	pronounced as /**máji**/
ਕੱਢੇ	(spelt /**kə́ḍḍhe**/)	pronounced as /**kə́ḍḍe**/

Note that ਰ and ੜ may be written with /**ə́ddək**/ to show high tone on the preceding vowel, even though they are not pronounced double, *e.g.*

ਵੱਰ੍ਹਾ	(spelt /**vərrha**/)	pronounced as /**və́ra**/
ਪੱੜ੍ਹਿਆ	(spelt /**pəɽɽhya**/)	pronounced as /**pə́ɽya**/

(iii) When after a short vowel and before a long vowel (and when *not* doubled), these letters indicate low tone on the following vowel, *e.g.*

ਸਭਾ	(spelt /**səbha**/)	pronounced as /**səbà**/
ਪੜ੍ਹਾਈ	(spelt /**pəɽhai**/)	pronounced as /**pəɽài**/

(iv) When initial, these letters indicate low tone on the following vowel: in this position, the first five letters are 'de-voiced' and pronounced as /**k**/, /**c**/, /**ṭ**/, /**t**/ and /**p**/ respectively:

ਘਰ	(spelt /**ghər**/)	pronounced as /**kə̀r**/
ਧੋਬੀ	(spelt /**dhobi**/)	pronounced as /**tòbi**/
ਭਾਈ	(spelt /**bhai**/)	pronounced as /**pài**/
ਨ੍ਹਾਤਾ	(spelt /**nhata**/)	pronounced as /**nàta**/

Exercise 26D

Write these words in Gurmukhi script: /**bẃd(d)**/, /**bẃdvar**/, /**baraŋ**/, /**bárvaŋ**/, /**ṭài**/, /**tì**/, /**kòṛyaŋ**/, /**khólṇa**/, /**pəẏṇ**/, /**cə̀ṭpəṭ**/, /**cə́ṛya**/, /**cəṛàya**/.

26.10 Some additional minor points about Gurmukhi spelling should be noted :

(i) In those forms of verbal roots in /**-a**/ which have /**əw**/, this is written as /**aw**/, *e.g.*

ਆਉਣਾ	(spelt /**awṇa**/)	pronounced as /**əwṇa**/
ਆਉਂਦਾ	(spelt /**awnda**/)	pronounced as /**əwnda**/

(ii) Final /**-o**/ is often written as /**-w**/, *e.g.*

ਪਿਉ	(spelt /**pyw**/)	pronounced as /**pyo**/
ਜਾਹੁ	(spelt /**jahw**/)	pronounced as /**jáo**/

(iii) Pronouns and pronominal adverbs beginning with /**e-**/ or /**o-**/ are usually spelt with initial /**y-**/ or /**w-**/, *e.g.*

ਉਸ	(spelt /**ws**/)	pronounced as /**os**/
ਇਨ੍ਹਾਂ	(spelt /**ynhaŋ**/)	pronounced as /**énaŋ**/
ਇੱਥੇ	(spelt /**ytthe**/)	pronounced as /**éthe**/
ਉੱਧਰ	(spelt /**wddhər**/)	pronounced as /**óder**/

(iv) A few words are spelt in slightly irregular ways, *e.g.*

ਕੀ	(spelt /**ki**/)	pronounced as /**kí**/
ਸਿੰਘ	(spelt /**syṅgh**/)	pronounced as /**sýṅ**/

Punjabi spelling is generally less standardized than English, and alternative spellings are commonly met with. In particular, /**ə́ddək**/ is often omitted, especially

before a final consonant, which is never pronounced double; and the tones are spelt in more than one way, *i.e.* either with ਹ (26.8) or with one of the letters dealt with in 26.9.

26.11 A special set of numerals is used with the Gurmukhi script:

੧	੨	੩	੪	੫	੬	੭	੮	੯	੦
1	2	3	4	5	6	7	8	9	0

26.12 At the end of sentences an upright stroke । (/ḍəṇḍi/) is used. Apart from the full-stop, English punctuation marks may be used, although generally rather irregularly.

26.13 The apostrophe is used to mark initial abbreviations, as in English, *e.g.*

'ਚ	/**yc**/, /**cə**/	(for /**vyc**/)
'ਤੇ	/**te**/	(for /**wtte**/)

For abbreviations of titles, the sign : is used, *e.g.*

ਸ: = ਸਰਦਾਰ	/**sərdar**/	'Mr.' (used only with Sikh names)
ਭਾ: = ਭਾਈ	/**pài**/	Brother (Sikh religious title)
ਡਾ: = ਡਾਕਟਰ	/**ḍakṭər**/	Dr.
ਪ੍ਰੋ: = ਪ੍ਰੋਫੈਸਰ	/**profəysər**/	Prof.

cf. also ਸ: ੧੯੬੮ /**sən wnni səw əṭháṭh**/ 1968.

For initials in someone's name, the names of the English letters are written out phonetically, *e.g.*

ਜੀ. ਐਸ. ਪਾਲ /**ji. əys. pal**/ G. S. Pal

Exercise 26E

Write the sentences in Exercise 24A in Gurmukhi script.

Exercise 26F

Translate the following two short passages written in the Gurmukhi script into English, using the vocabularies given :

ਮੈਨੂੰ ਹੈਰਾਨੀ ਹੋਈ ਹੈ ਕਿ ਟਰਾਂਸਪੋਰਟ ਕਮੇਟੀ ਨੇ ਸਿੱਖਾਂ ਦੀ ਪੱਗ ਤੇ ਪਾਬੰਦੀ ਲਾ ਦਿੱਤੀ। ਖ਼ਾਸ ਤੌਰ ਤੇ ਜਦੋਂ ਉਸ ਦੇ ਦੂਜੇ ਕੰਡਕਟਰਾਂ ਤੇ ਡਰਾਇਵਰਾਂ ਨੂੰ ਚੰਗੀ ਤਰ੍ਹਾਂ ਵਰਦੀ ਪਾਉਣ ਲਈ ਮਜਬੂਰ ਨਹੀਂ ਕਰਦੀ। ਸਾਨੂੰ ਦੱਸਿਆ ਗਿਆ ਕਿ ਵਰਦੀ ਨਾਲ ਟੋਪੀ ਉਦੋਂ ਤਕ ਨਹੀਂ ਦਿੱਤੀ ਜਾਂਦੀ ਜਦੋਂ ਤਕ ਕਿ ਕੋਈ ਮੰਗ ਹੀ ਨਾ ਕਰੇ। ਨੌਕਰੀ ਕਰਨ ਵਾਲਿਆਂ ਨੂੰ ਡਿਊਟੀ ਤੇ ਪੂਰੀ ਵਰਦੀ ਪਾਉਣੀ ਚਾਹੀਦੀ ਹੈ। ਉਨ੍ਹਾਂ ਨੂੰ ਆਪਣੀ ਨੌਕਰੀ ਤੇ ਫ਼ਖ਼ਰ ਕਰਨਾ ਚਾਹੀਦਾ ਹੈ ਜਦੋਂ ਕਿ ਉਹ ਆਪਣੀ ਮਰਜ਼ੀ ਨਾਲ ਲਗਦੇ ਹੋਣ। ਜਦੋਂ ਫ਼ੌਜ ਵਰਦੀ ਨਾਲ ਪੱਗ ਨੂੰ ਮੰਨਦੀ ਹੈ ਤਾਂ ਟਰਾਂਸਪੋਰਟ ਕਿਉਂ ਨਹੀਂ।

Vocabulary

(English loan-words : ਟਰਾਂਸਪੋਰਟ, ਕਮੇਟੀ, ਕੰਡਕਟਰ, ਡਰਾਇਵਰ, ਡਿਊਟੀ.)

ਹੈਰਾਨੀ F.	amazement, surprise	ਫ਼ਖ਼ਰ M.	pride
ਖ਼ਾਸ ਤੌਰ ਤੇ	especially	ਫ਼ੌਜ F.	army
ਜਦੋਂ ਕਿ (=ਜਦੋਂ)	when	ਮੰਗ ਕਰਨਾ	ask for, request
ਟੋਪੀ F.	hat, cap	ਮਜਬੂਰ ਕਰਨਾ	force, compel
ਪੱਗ F.	turban	ਮਰਜ਼ੀ F.	pleasure, 'freewill'
ਪਾਬੰਦੀ F.	restriction, ban	ਵਰਦੀ F.	uniform

ਸਿੱਖ ਆਪਣੇ ਕੇਸ ਨਹੀਂ ਕੱਟਦੇ। ਕਈਆਂ ਦੇ ਗੋਡਿਆਂ ਤਕ ਲੰਮੇ ਹੁੰਦੇ ਹਨ। ਇਸ ਕਰਕੇ ਤੁਸੀਂ ਅੰਦਾਜ਼ਾ ਲਾ ਸਕਦੇ ਹੋ ਕਿ ਕਿੰਨੇ ਹਾਸੋ ਹੀਣ ਹੋਣਗੇ ਜਦੋਂ ਟੋਪੀ ਪਾਉਣਗੇ। ਮੈਨੂੰ ਤਾਂ ਕੋਈ ਨੁਕਸ ਨਜ਼ਰ ਨਹੀਂ ਆਉਂਦਾ ਜੇ ਇਹ ਪੱਗ ਨਾਲ ਨੌਕਰੀ ਕਰਨਗੇ। ਮੈਂ ਇਨ੍ਹਾਂ ਨੂੰ ਬਹੁਤ ਭਰੋਸੇ ਯੋਗ ਤੇ ਬੜੇ ਹੁਸ਼ਿਆਰ ਵੇਖਿਆ ਹੈ। ਅਜ ਕਲ ਤਾਂ ਵਾਲ ਕੱਟਣ ਨਾਲ ਇਸਤ੍ਰੀ ਤੇ ਮਰਦ ਦੀ ਪਛਾਣ ਔਖੀ ਹੋ ਗਈ ਹੈ। ਬੋਲਣ ਤੋਂ ਪਤਾ ਲਗਦਾ ਹੈ।

Vocabulary

ਅੰਦਾਜ਼ਾ ਲਾਉਣਾ	judge, reckon	ਗੋਡਾ M.	knee
ਇਸਤ੍ਰੀ F.	woman	ਨਜ਼ਰ ਆਉਣਾ	appear (*cf.* 16.8)
ਹਾਸੋ ਹੀਣ	ridiculous	ਨੁਕਸ M.	harm
ਹੁਸ਼ਿਆਰ	sensible	ਭਰੋਸੇ ਯੋਗ	trustworthy
ਕੱਟਣਾ	cut	ਮਰਦ M.	man
ਕੇਸ M.Pl.	Sikhs' long, uncut hair		

Grammatical Tables

These tables are not exhaustive, but it is hoped that they will prove useful to the student as a guide and a reference. They may also be used as an index by referring to the numbers of the paragraphs where grammatical points are more fully dealt with.

Nouns

Gender (3.1) :

Males and most nouns in /**-a**/ are masculine.

Females and most nouns in /**-i**/ are feminine.

Formation of feminine from masculine nouns (24.9).

Declension (4.1) :

I Masculine nouns in /**-a**/ of more than one syllable.
II Other masculine nouns.
III Feminine nouns.

Case-endings :	I	II	III
S.Dir. (4.1)	/**-a**/	—	—
Obl. (7.1)	/**-e**/	—	—
Voc. (14.4)	/**-ya**/	/**-a**/	/**-e**/
Abl. (17.5)	/**-yoŋ**/	/**-oŋ**/	/**-oŋ**/
Loc. (22.6)	(/**-e**/)	(/**-e**/)	(/**-e**/)
P.Dir. (4.1)	/**-e**/	—	/**-aŋ**/
Obl. (8.1)	/**-yaŋ**/	/**-aŋ**/	/**-aŋ**/
Voc. (14.4)	/**-yo**/	/**-o**/	/**-o**/
Loc. (22.4)	/**-iŋ**/	/**-iŋ**/	/**-iŋ**/

For the changes undergone by some nouns of Declensions II and III in the plural, see 4.2 and 8.2.

Adjectives

'Red' adjectives indeclinable (3.2).

'Black' adjectives with masculine singular in /**-a**/: masculine as Declension I, feminine as Declension III:

S.Dir. (3.2)	M. /**-a**/	F. /**-i**/
Obl. (7.2)	/**-e**/	/**-i**/
P.Dir. (4.3)	/**-e**/	/**-iaŋ**/
Obl. (8.3)	/**-e**/ (/**-yaŋ**/)	/**-iaŋ**/

'Black' adjectives in /**-aŋ**/ are nasalized throughout (9.1). The adjective is generally in the oblique when used with nouns in the vocative (14.4), the ablative singular (17.5) and the locative plural (22.5).

Numerals

/**yk**/, *one*, indeclinable: other cardinals as:

Dir.	—
Obl. (20.2)	/**-aŋ**/
Loc. (22.5)	/**-iŋ**/

For other numerals see Lesson 20.

Pronouns

1. Personal Pronouns

Dir. (1.1)	/**məyŋ**/	/**tuŋ**/	/**əsiŋ**/	/**twsiŋ**/
Agent (17.3)	/**məyŋ**/	/**tuŋ**/	/**əsaŋ**/	/**twsaŋ**/
Dat. (Acc.) (9.5)	/**məynuŋ**/	/**təynuŋ**/	/**sanuŋ**/	/**tẇanuŋ**/
Abl. (11.1)	/**məythoŋ**/	/**təythoŋ**/	/**sathoŋ**/	/**tẇathoŋ**/
Poss.	/**mera**/	/**tera**/	/**saḍa**/	/**tẇaḍa**/

The possessives are declined like 'black' adjectives.

2. Demonstratives

S.Dir. (1.3)	/**ó**/		/**é**/	
Obl. (7.3, 11.1, 25.3, 26.10)	/**ó**/	/**os**/	/**é**/	/**es**/

P.Dir. (1.3)	/ó/	/é/
Obl. (8.4)	/ónaŋ/	/énaŋ/
Loc. (22.5)	/óniŋ/	/éniŋ/

3. Emphatic Demonstratives (22.7)

S.Dir.	/ói/	/éi/
Obl.	/ose/	/ese/
P.Dir.	/ói/	/éi/
Obl.	/ónaŋ hi/	/énaŋ hi/

4. Interrogatives and Relatives

(*a*) /**kéɽa**/ (7.4) and /**jéɽa**/ (20.7), declined like 'black' adjectives.

(*b*) S.Dir. (1.7)	/**kəwɳ**/	/**kí**/	(20.7)	/**jo**/
Obl. (7.5)	/**kys**/			/**jys**/
P.Dir.	(/**kəwɳ**/)			/**jo**/
Obl.	(/**kýnaŋ**/)			/**jýnaŋ**/

The oblique singular has an alternative form, more common in speech than writing—/**ké**/ and /**jé**/, *e.g.* /**jénuŋ**/ for /**jys nuŋ**/. /**kí**/ has an oblique singular form /**ká**/, common only in the expression /**káde ləi**/, *what for?*, *why?*

5. Indefinite Pronouns

S.Dir. (12.6)	/**koi**/	/**kŵj**/
Obl. (12.7)	/**kyse**/	

6. Reflexive Pronoun (18.4)

Dir.	/**ap**/
Obl.	/**ap**/
Dat. (Acc.)	/**apɳe ap nuŋ**/
Loc.	/**apo vyc**/
Poss. (12.5)	/**apɳa**/

7. Other Pronouns (15.8)

S./P.Dir.	/**hor**/	/**sə́b(b)**/	/**lokiŋ**/
P.Obl.	/**hornaŋ**/	/**sə́bnaŋ**/	/**lokaŋ**/
P.Loc.	/**horniŋ**/	/**sə́bniŋ**/	—

Correlatives

There are many sets of four words, comprising two demonstratives, a relative and an interrogative : these may be pronouns, pronominal adjectives or adverbs:

	Near Demon-strative	*Far Demon-strative*	*Relative*	*Interrogative*
1.	/**é**/	/**ó**/	/**jo**/ /**jéɽa**/	/**kəwɳ**/, /**kí**/ /**kéɽa**/
2.	/**enaŋ**/	/**onaŋ**/	/**jynnaŋ**/	/**kynnaŋ**/
3.	/**éo jýa**/	/**óo jýa**/	/**jýo jýa**/	/**kýo jýa**/
4.	/**éthe**/	/**óthe**/	/**jýtthe**/	/**kýtthe**/
5.	/**éthoŋ**/	/**óthoŋ**/	/**jýtthoŋ**/	/**kýtthoŋ**/
6.	/**édər**/	/**ódər**/	/**jýddər**/	/**kýddər**/
7.	(/**hwɳ**/)	/**odoŋ**/	/**jədoŋ**/, /**jəd**/	/**kədoŋ**/, /**kəd**/
8.	/**eveŋ**/	/**oveŋ**/	/**jyveŋ**/	/**kyveŋ**/

Other sets may be made with oblique pronouns and nouns, *e.g.*

9.	/**es veḷe**/	/**os veḷe**/	/**jys veḷe**/	/**kys veḷe**/
10.	/**es tərȁŋ**/	/**os tərȁŋ**/	/**jys tərȁŋ**/	/**kys tərȁŋ**/

Postpositions

There are four types :

1. Those immediately following a noun in the oblique case, and having special forms when used with a personal pronoun (11.2, 17.1) :

/**da**/ /**nuŋ**/ /**toŋ**/ /**ne**/

2. Those following a noun in the oblique with /**toŋ**/, or a noun in the ablative singular, or a personal pronoun in the ablative case (15.6):

/**pəy̆laŋ**/ /**bad**/ /**məgər**/ /**bár**/ /**chwṭ**/ /**bynāŋ**/

and postpositions with meanings similar to these.

3. Those following a noun in the oblique with or without /**di**/, or a personal pronoun in the feminine possessive form:

/**thaŋ**/ /**ráiŋ**/ (and one or two others).

4. Those following a noun in the oblique with or without /**de**/, or a personal pronoun in the masculine possessive oblique form:

all other postpositions (occasionally even including those given in 2 above).

Note that the demonstratives are treated like nouns, and the reflexive pronoun like the personal pronouns, when used with postpositions.

For 'ablative' postpositions in /**-oŋ**/, see 17.6.

Verbs

Auxiliary:

	Present		Past (2.1)
	Spoken form (1.4)	*Written form* (25.3)	
S.1.	/**aŋ**/	/**haŋ**/	/**saŋ**/
2.	/**eŋ**/	/**həyŋ**/	/**səyŋ**/
3.	/**e**/	/**həy**/	/**si**/
P.1.	/**aŋ**/	/**haŋ**/	/**saŋ**/
2.	/**o**/	/**ho**/	/**səw**/
3.	/**ne**/	/**hən**/	/**sən**/

For the negative, see 2.2.

For emphatic forms of the third person, see 22.8.

Regular Verb:

1. Infinitives and Participles (indeclinable forms are asterisked)

Infinitive (16.4)	/-ṇa/
Oblique Infinitive (18.1)	/-(ə)ṇ/*
Verbal Agent (19.3)	/-(ə)ṇ vaḷa/
Conjunctive Participle (19.1)	/-ke/*
Present Participle (5.2)	/-da/ vowel-roots : /-nda/
Present Adverbial Participle (24.5)	/-dyaŋ/* (/-de/*) vowel-roots : /-ndyaŋ/* (/-nde/*)
Present Participle Passive (24.3)	/-ida/
Past Participle (15.1)	/-ya/
Past Adverbial Participle (24.6)	/-yaŋ/* (/-e/*)
Gerund (23.5)	/-ya/*

2. Tenses formed directly from the root

	Imperative (14.1)	*Future* (*polite*) *Imperative* (14.3)
Sing.	—	/-iŋ/
Plur.	/-o̦/	/-yo/

Negative with /na/ (14.2).

	Present Subjunctive (23.1)	*Future* (12.1) *Masculine*	*Feminine*
S.1.	/-aŋ/	/-aṅga/	/-aṅgi/
2.	/-eŋ/	/-eṅga/	/-eṅgi/
3.	/-e/	/-ega/	/-egi/
P.1.	/-ie/	/-aṅge/	(/-aṅgiaŋ/)
2.	/-o/	/-oge/	(/-ogiaŋ/)
3.	/-(ə)ṇ/	/-(ə)ṇge/	/-(ə)ṇgiaŋ/

Negative with /**na**/ (23.1). Negative with /**nəiŋ**/ (12.2).

The first person singular of the Future sometimes has the ending /**-uṅga**/ (or /**-uṅgi**/). There is also a colloquial short form of the Future, only used in the 1S. (/**-uŋ**/), and the 3S. (/**-u**/).

Present Continuous (9.2)	root—/**rýa**/—pres. aux.
Past Continuous (10.1)	root—/**rýa**/—past aux.

Neither of these tenses is used in the negative (10.2).

3. Tenses formed with the Present Participle

Present (5.3)	pres. part.—pres. aux.
Negative (6.2)	/**nə́iŋ**/—pres. part.—(pres. aux.)
Present II (24.4)	pres. part. in /**-na**/—pres. aux.
Imperfect (6.1)	pres. part.—past aux.
Negative (6.2)	/**nə́iŋ**/—past aux.—pres. part.
Past Subjunctive (24.1)	pres. part.
Negative (24.1)	/**na**/—pres. part.

4. Tenses formed with the Past Participle

Past (15.3)	past part.
Negative (15.4)	/**nə́iŋ**/ or /**na**/—past part.
Perfect (16.1)	past part.—pres. aux.
Negative (16.1)	/**nə́iŋ**/—past part.—(pres. aux.)
Pluperfect (16.2)	past part.—past aux.
Negative (16.2)	/**nə́iŋ**/—past aux.—past part.
Future Perfect (16.3)	past part.—fut. of /**ho-**/
Negative (16.3)	/**nə́iŋ**/—past part.—fut. of /**ho-**/

For the construction of transitive verbs in these tenses, see 17.1 and 17.2.

Minor irregularities in certain classes of verbs :

(i) Roots ending in a double consonant simplify this, except before an ending which begins with a vowel (12.3).

(ii) Roots ending in /-ṇ/, /-r/ and /-ṛ/ change /ṇ/ to /n/ in the endings of the Infinitive, Oblique Infinitive, Verbal Agent, and the third person plural of the Present Subjunctive and the Future.

(iii) Roots ending in /-a/ (except /ja-/ and /kha-/) change this to /-əw/ in the Infinitive (16.4) and the Present Participle (5.2). (*cf.* also 26.10).

(iv) Vowel-roots have some minor irregularities in the Imperative (14.1) and the Future and Present Subjunctive (12.1).

Irregular Participles

1. Irregular Present Participles

/**ho-**/	/**hwnda**/	be

Some other verbs have both regular and irregular present participles : the latter are usually colloquial shortened forms, and it is always correct to use the regular forms :

/**de-**/	/**denda**/	(or /**dynda**/)	give
/**vekh-**/	/**vekhda**/	(or /**vénda**/)	see
/**akh-**/	/**akhda**/	(or /**ánda**/)	say

2. Irregular Past Participles

Some verbs have both regular and irregular past participles : those forms which are less commonly used are bracketed in the following lists, which include a few verbs not introduced in the lessons. Note that the gerund always has the form of a regular past participle (23.5).

(*a*) Past participles in /**-a**/

/**ləb(b)-**/	(/**ləbbya**/)	/**ləbba**/	find, get
/**ləg(g)-**/		/**ləgga**/	begin, be attached to
/**ṭwṭ(ṭ)-**/	(/**ṭwṭṭya**/)	/**ṭwṭṭa**/	break (*intrans.*)
/**bəyṭh-**/		/**bəyṭha**/	sit

(*b*) Past participles in /**-ta**/

/**pi-**/		/**pita**/	drink
/**syu-**/		/**sita**/	sew
/**nà-**/	(/**nàya**/)	/**nàta**/	bathe, wash
/**tò-**/	/**tòya**/	(/**tòta**/)	wash
/**khlo-**/	(/**khloya**/)	/**khlota**/	stand
/**pərō-**/	(/**pərōya**/)	/**pərōta**/	thread, string
/**gwac-**/	/**gwacya**/	(/**gwata**/)	be lost
/**jaṇ-**/	(/**jaṇya**/)	/**jata**/	know
/**pəchā-**/	(/**pəchāṇya**/)	/**pəchāta**/	recognize

(*c*) past participles in /**-tta**/

/**de-**/		/**ḍytta**/	give
/**səwŋ-**/	(/**səwŋya**/)	/**swtta**/	sleep
/**jo-**/		/**jwtta**/	yoke

(*d*) Monosyllabic past participles in /**-ya**/ (for declension see 15.2)

/**ja-**/	/**gya**/	go
/**ləy-**/	/**lya**/ (/**lita**/)	take
/**pəy-**/	/**pya**/	fall, lie
/**ṭəỳ-**/	/**ṭỳa**/ (/**ṭəṭṭha**/)	fall down
/**rəý-**/	/**rýa**/	live
/**kəý-**/	/**kýa**/	say

(*e*) Other irregular past participles

/kər-/		**/kita/**	do
/kha-/		**/kháda/**	eat
/vekh-/	**/vekhya/**	(**/ḍyṭṭha/**)	see
/ləý-/		**/ləttha/**	come down
/mər-/		**/moya/**	die
/pí-/		**/piṭha/**	grind
/bə́n(n)-/		**/bə́dda/**	tie
/rẃj(j)-/	(**/rẃjjya/**)	**/rẃdda/**	be busy
/vý́n(n)-/	(**/vý́nnya/**)	**/vý́dda/**	prick
/phəs-/	(**/phəsya/**)	**/phatha/**	be entangled

Some other verbs have irregular past participles, but these are less commonly met with.

Key to Exercises

1A

(1) The book is here. (2) Is that the station ? (3) This is a newspaper. (4) Where are you ? (5) They are Punjabi. (6) We are English. (7) Who is this Englishman ? (8) That is the bus. (9) Who are you ? (to a child, *etc.*) (10) The radio is here, but the book is there.

1B

(1) /**twsiŋ kýtthe o ?**/ (2) /**məyŋ éthe aŋ.**/ (3) /**ó əṅgrēz e ?**/ (4) /**ó kí e ?**/ (5) /**ó ək̲h̲bār e.**/ (6) /**kytāb óthe ve.**/ (7) /**é kəwɳ e ?**/ (8) /**ó éthe ve ?**/ (9) /**ó kýtthe ne ?**/ (10) /**əṅgrēz te pəñjābi óthe ne.**/

2A

(1) The girl was not there. (2) This bottle is empty. (3) Is this a book ? (4) No, it's not a book. (5) Where was the boy yesterday ? (6) Are you Punjabi ? (to a child, *etc.*) (7) Yes (sir), I'm Punjabi. (8) Who are they ? (9) They are English, and were there yesterday. (10) Why were you there at that time ?

2B

(1) /**bəs lal e.**/ (2) /**ó botəl k̲h̲ali e ?**/ (3) /**roʈi kýtthe ve ?**/ (4) /**əj kwɽi éthe nəiŋ.**/ (5) /**pər kə́l ó éthe si.**/ (6) /**os veɭe sʈeʂən óthe nəiŋ si.**/ (7) /**ó paɳi e ?**/ (8) /**nə́iŋ ji, botəl k̲h̲ali e.**/ (9) /**reɖyo éthe kyoŋ e ?**/ (10) /**twsiŋ óthe kədoŋ səw ?**/ (11) /**mwɳɖa əṅgrēz si, pər kwɽi əṅgrēz nə́iŋ si.**/ (12) /**hwɳ bəs k̲h̲ali e.**/

3A

(1) He (or 'this') is a good man. (2) The book wasn't good. (3) Where was the woman yesterday? (4) The big room was empty. (5) Is this bread good? (6) Yes, it is. (7) The red book is small. (8) I was there, but where were you? (9) Was that pen black or red? (10) It was black. (11) The radio was good.

3B

(1) /é **ə<u>kh</u>bār vəḍḍa e.**/ (2) /ó **cəṅga mwṇḍa kýtthe ve ?**/ (3) /**sṭeşən vəḍḍa nə́iŋ si.**/ (4) /**kə́l kəmra <u>kh</u>ali si ?**/ (5) /**nə́iŋ ji, <u>kh</u>ali nə́iŋ si.**/ (6) /**ó vəḍḍa bənda əṅgrēz e.**/ (7) /**kələm vəḍḍa e jaŋ choṭa ?**/ (8) /**é paṇi cəṅga nə́iŋ.**/ (9) /**kə́l kytāb te ə<u>kh</u>bār óthe sən.**/ (10) /**tiviŋ choṭi si.**/

4A

(1) /**mwṇḍe choṭe ne.**/ (2) /**ṭəyksiaŋ tez sən.**/ (3) /**é vəḍḍe kə̀r ne.**/ (4) /**é tiviaŋ əṅgrēz ne.**/ (5) /**əsiŋ choṭe bənde aŋ.**/ (6) /**kələm kaḷe ne.**/ (7) /**kə́l bəsaŋ <u>kh</u>ali sən.**/ (8) /**meriaŋ kytābaŋ kaḷiaŋ nə́iŋ.**/

4B

(1) There are two men here now, the two men are here now, *etc.* (2) There were four books and a newspaper there. (3) Where is my room? (4) Where is your mother? (5) Those bottles are empty. (6) These are my pens. (7) These three boys are good. (8) Is this your radio? (9) Yes, it is.

4C

(1) /**əj bəs tez e.**/ (2) /**tẁadiaŋ kytābaŋ kýtthe ne ?**/ (3) /**os veḷe kəmre <u>kh</u>ali sən.**/ (4) /**ṭəyksiaŋ kaḷiaŋ ne, pər bəsaŋ lal ne.**/ (5) /**car kytābaŋ, do ə<u>kh</u>bār te yk kələm éthe sən.**/ (6) /**é mwṇḍe əṅgrēz ne ?**/ (7) /**nə́iŋ ji, (é) əṅgrēz nə́iŋ.**/ (8) /**é tẁaḍa kə̀r e.**/ (9) /**tiviaŋ éthe kyoŋ sən ?**/ (10) /**é cəṅgi kytāb nə́iŋ.**/ (11) /**kwṛiaŋ**

óthe kədoŋ sən ?/ (12) **/saḍi maŋ pəñjābi e, pər əsiŋ əṅgrēz aŋ./**

5A

(1) The boy goes to school every day. (2) Three women work here. (3) This tea is strong. (4) Where does the bus go ? (5) It goes to London. (6) Where do you eat ? (7) This girl always drinks water. (8) We come to London every day. (9) My office was not there. (10) The taxis go to the station. (11) That Englishman sometimes drinks coffee. (12) Are these bottles mine or yours ?

5B

(1) **/twsiŋ roz kýddər jande o ?/** (2) **/məyŋ ləṇḍən jandi aŋ./** (3) **/ó kwṛi kəde skul əwndi e./** (4) **/bəsaŋ kýtthoŋ əwndiaŋ ne ?/** (5) **/ó éthe khaṇa khande ne ?/** (6) **/twsiŋ roz kər kədoŋ jande o ?/** (7) **/tera skul kýtthe ve ?/** (8) **/tuŋ roz skul jandi eŋ ?/** (9) **/é bənda səda sygrəṭ pinda e./** (10) **/é cá e, kafi nəiŋ./** (11) **/twsiŋ sygrəṭ kyoŋ pinde o ?/** (12) **/twsiŋ roz dəftər kyoŋ əwnde o, te óthe kí kəm kərde o ?/** (13) **/meri maŋ kade cá pindi e./**

6A

(1) **/mwṇḍa roz skul nəiŋ janda./** (2) **/mwṇḍa roz skul nəiŋ si janda./** (3) **/tiviaŋ éthe kəm nəiŋ kərdiaŋ./** (4) **/ó sygrəṭ kəde nəiŋ sən pinde./** (5) **/əsiŋ roz ləṇḍən nəiŋ əwnde./** (6) **/é saḍe kəmre nəiŋ./** (7) **/ó khaṇa nəiŋ si khandi./** (8) **/məyŋ paṇi nəiŋ saŋ pinda./**

6B

(1) We used to go to the shops every day. (2) The bottle and the glass(es) are on the table. (3) Where does this train come from ? (4) It comes from the city. (5) Did you go from the station by bus ? (6) No, I used not to go by bus. (7) The workmen were always drinking tea. (8) This girl lives in London. (9) He usually came by

taxi. (10) He never goes to the shops. (11) Did you work in the city ? (12) The train was never empty.

6C

(1) /**os veḷe twsiŋ kýtthe rəýnde səw ?**/ (2) /**əsiŋ ləṇḍən yc rəýnde saŋ.**/ (3) /**əsiŋ əksər bəzār jande saŋ.**/ (4) /**(twsiŋ) bəs naḷ jande səw ?**/ (5) /**meri maŋ bəs naḷ jandi si, pər məyŋ kəde ṭren naḷ janda saŋ.**/ (6) /**twsiŋ dəftər yc kəm kərde səw ?**/ (7) /**nə́iŋ ji, məyŋ məzdūr saŋ.**/ (8) /**tẁaḍa gylās kýtthe ve ?**/ (9) /**ó mez te si, pər hwṇ óthe nə́iŋ.**/ (10) /**ó cá pinda e ?**/ (11) /**ó kəde (cá) pinda e, pər əksər kafi pinda e.**/ (12) /**vəḍḍi kwrsi kýtthe ve ?**/ (13) /**hwṇ kə̀r yc e.**/

7A

(1) /**choṭa kəmra : choṭe kəmre yc**/ (2) /**ləmme bənde : ləmme bənde toŋ**/ (3) /**pwrāṇa kə̀r : pwrāṇe kə̀r əndər**/ (4) /**kaḷiaŋ kytābaŋ : kaḷi kytāb yc**/ (5) /**tẁaḍi kar : tẁaḍi kar te**/ (6) /**meri maŋ : meri maŋ naḷ**/ (7) /**ləmmi cyṭṭhi : ləmmi cyṭṭhi yc**/ (8) /**vəḍḍe bəkəs : vaḍḍe bəkəs toŋ**/

7B

(1) Your letter was in the envelope. (2) The woman lives in the old house. (3) Used you to live in this village ? (4) No, I lived in the city. (5) There's a book, not a letter, in the big envelope. (6) The boy used to come in (' by ') a very old car. (7) On this long envelope there are three stamps. (8) What is this (thing) ? (9) It's a box, and in the box there is a pen. (10) Which pen ? Ours. (11) Who's that tall girl ? (12) I used to write a letter.

7C

(1) /**mere ṭykəṭ kýtthe ne ?**/ (2) /**ó vəḍḍe lal lyfāfe yc ne.**/ (3) /**ləṇḍən yńgləýṇḍ yc e, te bəẃt vəḍḍa ṣəýr e.**/ (4) /**twsiŋ**

óthe rəýnde e ?/ (5) /nəiŋ ji, məyŋ os veḷe óthe rəýnda saŋ, pər hwṇ yk choṭe pyṇḍ yc rəýnda vaŋ./ (6) /é pəykəṭ yc car sygrṭaŋ ne, pər məyŋ sygrəṭ nəiŋ pinda./ (7) /choṭi bəs kys veḷe əwndi e ?/ (8) /əksər jəldi əwndi e./ (9) /vəḍḍi mez te ki (ciz) e ?/ (10) /óthe do pəykəṭ ne: lal pəykəṭ yc cá e, te kaḷe (pəykəṭ) yc kafi e./ (11) /əksər twsiŋ kys veḷe cá pinde o ?/ (12) /hwṇ məyŋ cá kəde nəiŋ pinda./

8A

(1) /duje kəmre: duje kəmryaŋ toŋ/ (2) /pwrāṇe ṣəýr əndər: pwrāṇe ṣəýraŋ əndər/ (3) /vəḍḍe kaləj: vəḍḍe kaljaŋ yc/ (4) /é lal bəsaŋ: énaŋ lal bəsaŋ te/ (5) /choṭa dəftər: choṭe dəftraŋ yc/ (6) /pəýle bənde: pəýle bəndyaŋ toŋ/ (7) /ləmme mwṇḍe naḷ: ləmme mwṇḍyaŋ naḷ/ (8) /vəḍḍe həth te: vəḍḍe hətthaŋ te/

8B

(1) The English speak English. (2) He's a teacher in the big city, and teaches English there. (3) I can't speak Punjabi. (4) What do these men do ? They are labourers. (5) What you say (' your matter ') is right : this is very good tea. (6) This Punjabi newspaper is for Sikhs. (7) Who used to live in those houses ? (8) The other glasses were on the table. (9) The girls cannot read this book. (10) Our letters were in the other envelopes. (11) Who was the first teacher at (in) your college ? (12) I can't eat this food : it's horrible (' very bad ').

8C

(1) /duje kəmryaŋ yc car kwrsiaŋ te do mezaŋ sən./ (2) /məyŋ əj a səkda vaŋ./ (3) /kí gəl e ? ó kaḷi kar k͟hərāb e./ (4) /é wstād ónaŋ skulaŋ yc əṅgrēzi pəṛəw̃nda si./ (5) /sykh sygrəṭ kəde nəiŋ pinde./ (6) /os veḷe é mere pəýle kəm sən./ (7) /ək͟hbāraŋ yc əṅgrēzi gəḷt e./ (8) /é ṭren kýtthoŋ əwnda e ?/ (9) /ónaŋ ṣəýraŋ toŋ əwnda e./

(10) /məzdūr pwrāṇe kàraŋ yc rəýnde ne./ (11) /ó mwṇḍe kéṛe kəmryaŋ yc rəýnde sən./ (12) /ó roz (yk) ləmmi cyṭṭhi lykh səkdi si./

9A

(1) /ləmmi chwṭṭi yc : ləmmiaŋ chwṭṭiaŋ yc/ (2) /əwkhe səbək : əwkhe səbkaŋ yc/ (3) /caṅge pwttər nuŋ : caṅge pwtraŋ nuŋ/ (4) /choṭe pyṇḍ neṛe : choṭe pyṇḍaŋ neṛe/ (5) /nəveŋ bəkəs te : nəveŋ bəksaŋ te/ (6) /ləmmi ti ləi : ləmmiaŋ tiaŋ/ (7) /ó vəḍḍe bənde nuŋ : ónaŋ vəḍḍe bəndyaŋ nuŋ (ónaŋ vəḍḍyaŋ bəndyaŋ nuŋ)/

9B

(1) Where are you coming from ? (2) I am coming from the college. (3) Where's that ? (4) It's near the new shop, but our college is very old. (5) What do you do there ? (6) I don't work in the college now, but my daughter teaches the girls English there. (7) Where does she go in the holidays ? (8) She usually goes to London. (9) He's sending your mother a letter. (10) Is this bus going to London ? (11) No, it's coming from there. (12) Where used you to get your tea from ? (13) We used to get it from the shops. (14) He's drinking your coffee.

9C

(1) /ó mwṇḍyaŋ nuŋ səbək de rýa e./ (2) /əsiŋ cyṭṭhi pèj ráe aŋ./ (3) /mera pwttar éthoŋ ṭykəṭ ləy rýa e./ (4) /ó khaṇa kha ráiaŋ ne./ (5) /tuŋ kí kəm kər rýa eŋ ?/ (6) /məyŋ məzdūr nuŋ sygrəṭ de rýa vaŋ./ (7) /meri tì óthoŋ a rəi e./ (8) /ó bənde ə<u>kh</u>bār pəṛ ráe ne./

9D

(1) /tẁaḍa pwttər kýddər ja rýa e ?/ (2) /ó nəveŋ kaləj ja rýa e./ (3) /óthe mwṇḍyaŋ nuŋ səbək denda e./ (4) /məyŋ chwṭṭiaŋ ləi tẁaḍe pyṇḍ a rýa vaŋ./ (5)/ ó éthoŋ bəẃt dur náiŋ./ (6) /ó kwṛi éthe sygrəṭ kyoŋ pi rəi e ?/ (7) /məyŋ ónaŋ nuŋ pəykəṭ pèj rýa vaŋ./ (8) /é

nəvaŋ səbək e, te bəẁt əwkha e./ (9) /hwṇ əsiŋ kəm kər rəe aŋ, pər əj jəldi kər ja rəe aŋ./ (10) /vəḍḍa bənda choṭe mwṇḍe nuŋ cyṭṭhi de rýa e./ (11) /ó sanuŋ kytābaŋ de rýa e./ (12) /meri tì tẁanuŋ ṭykəṭ pèj rəi e./

10A

(1) /kwṛi da həth: kwṛi de həth: kwṛiaŋ de həth: kwṛiaŋ de hətthaŋ te/ (2) /mere pài da dəftər: mere pàiaŋ da dəftər: mere pàiaŋ de dəftər/ (3) /óde kər əndər: ónaŋ de kər əndər: ónaŋ de kəraŋ əndər: ónaŋ kəraŋ əndər/ (4) /yṅgləȳṇḍ de ṣəýr: yṅgləyṇḍ de ṣəýraŋ toŋ: yṅgləȳṇḍ de ónaŋ ṣəýraŋ toŋ/ (5) /é tiviŋ da pyṇḍ: énaŋ tiviaŋ de pyṇḍ: énaŋ tiviaŋ de pyṇḍaŋ yc/ (6) /ódi choṭi tì di kytāb: ódiaŋ choṭiaŋ tìaŋ diaŋ kytābaŋ: ódiaŋ choṭiaŋ tìaŋ diaŋ kytābaŋ yc/ (7) /ləṇḍən de nəveŋ kər: ləṇḍən de nəveŋ kəraŋ ləi/ (8) /kaḷiaŋ kytābaŋ da vəḍḍa bəkəs: kaḷiaŋ kytābaŋ de vəḍḍe bəkəs: kaḷiaŋ kytābaŋ de vəḍḍe bəksaŋ yc/

10B

(1) What time is your sister coming ? (2) She is coming to-night. (3) And where is she coming from ? (4) She is coming from their father's house. (5) We were going to their brother's house on Tuesday evening. (6) The train was in that station of the city. (7) Are you eating here ? (8) No, I am not eating, I'm having some tea. (9) This boy works in my father's shop. (10) They were getting (taking, buying) books from there on Monday afternoon. (11) Certainly he usually goes to the office every day, but he's going to our sister's school now. (12) That girl's office is a long way ('far') from my mother's house.

10C

(1) /somvar ṣam nuŋ ó dəftər toŋ kər ja rýa si./ (2) /ó bənde da pwttər mere pyo de skul yc kəm kərda si./

(3) /é pwrāṇe pyṇḍ da pəýla nəvaŋ kər e./ (4) /wstād di ti de kər de é kəmre yc yk mez te car kwrsiaŋ sən./ (5) /kəl səvēr nuŋ məyŋ ónaŋ de pài nuŋ səbək de rýa saŋ./ (6) /hwṇ ó zərūr tẁaḍe pài naḷ a rýa e./ (7) /məyŋ é bənde di həṭṭi toŋ sygrəṭ ləynda saŋ./ (8) /ónaŋ de pevaŋ diaŋ karaŋ bár ne./ (9) /gylāsaŋ de bəkəs ódi pəẏṇ di həṭṭi yc sən./ (10) /əj səvēr nuŋ ó bəs naḷ bəzār ja rài si./ (11) /ó sykh de pwttər mere choṭe pài naḷ skul a rəe sən./ (12) /məṅgəḷ ṣam nuŋ ó saḍiaŋ cyṭṭhiaŋ ləi ṭykəṭ ləy rəi si./ (13) /meriaŋ pəẏṇaŋ roz kaləj jandiaŋ sən, pər əj ṣam nuŋ ó ləṇḍən ja rəiaŋ ne./ (14) /óde pài di gəl gəḷṭ si: ó əytvar nuŋ cyṭṭhi kəde nəiŋ lykhde. (15) /ónaŋ diaŋ tiaŋ cá nəiŋ pindiaŋ./

11A

(1) /kwṛi bəṛi (bəẃt) sóṇi e./ (2) /é kwṛi ónaŋ di pəyṇ naḷoŋ (toŋ) sóṇi e./ (3) /ó skul di səb toŋ sóṇi kwṛi e./ (4) /é bəṛi (bəẃt) cəṅgi kytāb e./ (5) /é kytāb os toŋ (naḷoŋ) bəṛi cəṅgi e./ (6) /é səb toŋ cəṅgiaŋ kytābaŋ ne./

11B

(1) The doctor's children are very clever. (2) Nowadays their father lives in Lahore. (3) London is the biggest city in our country. (4) The village school was smaller than your brother's house. (5) The cleverest boy in the school was going there. (6) What were you writing with my pen ? (7) His eldest (' biggest ') daughter cannot read Punjabi. (8) This little girl is very beautiful, but she isn't cleverer than my sister. (9) These Sikhs' land is near Amritsar. (10) Lahore is the biggest city of the Punjab. (11) Our doctor comes less nowadays : he can only come on Monday mornings. (12) Who is cleverer than him ?

11C

(1) /é car mwṇḍe bəẃt (bəṛe) syaṇe nəiŋ./ (2) /əmrytsər

ləŵr toŋ bəŵt choṭa e./ (3) **/əjkəl twsiŋ édər kə̀ṭ kyoŋ əwnde o?/** (4) **/ó bənde di zymīŋ kýtthe ve?/** (5) **/məyŋ ḍakṭər de pwttər naḷoŋ (toŋ) vəd nə́iŋ pi səkda : ó məythoŋ vəḍḍa e./** (6) **/ləŵr əmrytsər toŋ dur nə́iŋ, par ó pakystan yc e, te əmrytsər pàrət yc./** (7) **/saḍa deş yngləỹṇḍ toŋ (naḷoŋ) cəṅga te sóṇa e./** (8) **/é sə́b kələm ó mwṇḍe de ne, par ó tŵaḍa e./** (9) **/sə́b toŋ pwrāṇi kytāb kéṛi e?/** (10) **/é kytāb os toŋ nəviŋ e./** (11) **/twsiŋ óthoŋ roṭi kyoŋ ləy rə́e səw? ó ṣəýr di sə́b toŋ pəỳṛi həṭṭi e./**

12A

(1) **/kə́l kəmra k͟h͟ali hovega./** (2) **/é dŵd cəṅga nə́iŋ hovega./** (3) **/ó éthe khaṇa khaṇge./** (4) **/əsiŋ ləṇḍən yc rə́vaṅge./** (5) **/məyŋ bəs naḷ avaṅga./** (6) **/ó bəkəs pə̀jega./**

12B

(1) His friend will come next Thursday. (2) I never take ('drink') milk in coffee. (3) Their daughter will bring bread and sugar from the shops. (4) My wife was coming from there last Saturday. (5) These men will do this job the day after to-morrow with their children. (6) I couldn't see anything there. (7) It will be Tuesday the day after to-morrow. (8) Your friend is taller than his father. (9) Where will the boy be able to put the milk? (10) We shall only stay ('live') in our brother's house until the day after to-morrow. (11) He was reading somebody's newspaper. (12) There will only be two men and three boys.

12C

(1) **/ó cini apṇe pyo di həṭṭi toŋ ləvegi./** (2) **/wstād əgle virvar ṣam nuŋ avega./** (3) **/pərsoŋ koi roṭi lyavega./** (4) **/kə́l ṣənychər si, te pərsoŋ ṣwkkərvar si./** (5) **/kə́l kéṛa dyn hovega? kəl somvar hovega./** (6) **/tŵaḍe pài de kəmre yc məyŋ mez te kŵj vekh sakda vaŋ./**

(7) /kwṛiaŋ kèr kədoŋ jaṇgiaŋ ?/ (8) /pychle bẃd nuŋ koi éthe si./ (9) /ó kél taiŋ kẃj nəiŋ kər səkda./ (10) /koi kél da əkhbār nəiŋ si pə́ṛda./ (11) /ó dẃd nəiŋ piega./ (12) /ódi vəẃṭi syaṇi tiviŋ zərūr hovegi./ (13) /hwṇ əsiŋ ləẁr kə̀ṭ ja səkaṅge./

13A

(1) /saḍe do pài ne./ (2) /ónaŋ de koḷ pəñj bəkəs ne./ (3) /tẁaḍiaŋ do həṭṭiaŋ ne./ (4) /kwṛi nuŋ é bəṛi wmēd si./ (5) /bẃḍḍe di kẃj zymīŋ e./ (6) /mere koḷ yk kaḷi kytāb si./

13B

(1) I think that our next lesson will be very difficult. (2) To-morrow I will cook you potatoes. (3) How many pens have you ? (4) I haven't got any pens, only this old letter. (5) This potato is bigger than the head of the poor man's child. (6) That country's rivers aren't very big (as a rule). (7) I know they had no servant. (8) Our elder brother's friend was working under the table. (9) The fourth day in the week is Wednesday. (10) This old man will never have any desire. (11) There were many thoughts in the clever boy's head. (12) The old Sikh's daughter was writing her address.

13C

(1) /həfte yc kynneŋ dyn hwnde ne ?/ (2) /həfte da pəýla dyn əytvar hwnda e jaŋ somvar ?/ (3) /mera khyal e ky əytvar həfte da pəýla dyn hwnda e./ (4) /tẁaḍe koḷ (kẃj) cá e ?/ (5) /é sóṇe kə̀r yc kəi bənde rəýnde sən./ (6) /əjkəl (ó) bẃdda kə̀ṭ gərīb e : óde che nəwkər ne./ (7) /ó apṇi cyṭṭhi tẁaḍe bəksaŋ heṭh rəkh rýa si./ (8) /əgli bəs pərsoŋ səvēr nuŋ pyṇḍ avegi./ (9) /koi énaŋ pəỳṛe mwṇḍyaŋ nuŋ kẃj nəiŋ pəṛà səkda./ (10) /məynuŋ wmēd e ky koi é naveŋ alu nəiŋ khavega./ (11) /ó nədi koḷ mere pyo de nəwkər da (yk) kə̀r si./ (12) /ó səda

şwkkərvar nuŋ əwnda e, pər məynuŋ pəta e ky ó əgle həfte (nuŋ) nəiŋ a səkega./

14A

(1) /**kẃj khá(-o) !**/ (2) /**zymīndar nuŋ myl(-o) !**/ (3) /**sygrəţ pi(-o) !**/ (4) /**zəra ónaŋ nuŋ pwch (pwccho) !**/ (5) **dəs vəje já(-o) !**/ (6) /**es əkhbār nuŋ ləý (ləẃ) !**/

14B

(1) There is not much (less) rain here in the summer. (2) We'll wait for you under that big tree. (3) Boy, clean this room ! (4) There are four weeks in the second month of the year. (5) Our dear friend is ill, so we shall not come next month. (6) All these fields can't belong to that poor farmer. (7) Generally more snow falls in winter. (8) The man was waiting for the girl near the station until eleven o'clock. (9) What Englishman is not happy in the sun(shine) ? (10) In that field ten Sikhs were working with their (own) hands. (11) This is my favourite (dearest) daughter : please meet her. (12) This is a very special book : only clever women can read it.

14C

(1) /**ó pwrāņe rwkh de pəttər gərmiaŋ yc həre hwnde ne, (pər) syaļ yc nəiŋ.**/ (2) /**cəwtha khet ó bẃḍḍe zymīndar da e.**/ (3) /**məynuŋ wmēd e ky əgle váre bərf éthe nəiŋ pəvegi.**/ (4) /**məynuŋ pəta nəiŋ: es kərke məyŋ tẇaḍi maŋ nuŋ pwch rýa vaŋ.**/ (5) /**ó vəḍḍi nili kytāb nuŋ ləẃ, pər óde vyc kẃj na lykho !**/ (6) /**əjkəl ó kafi kəţ pinda e, khas kərke rat nuŋ.**/ (7) /**məyŋ nəwŋ vəje taiŋ tẇanuŋ bár wḍīkanga.**/ (8) /**es deş yc tẇp syaļ yc vəd pəyndi e; gərmiaŋ yc miŋ kərke kəţ pəyndi e.** (9) /**ó énuŋ mere kəmre vyc rəkh səkda e.**/ (10) /**məyŋ khas kərke tẇaḍe dost ləi (kẃj) cini lyavaṅga.**/ (11) /**é əţh gylās tẇaḍe ne : énaŋ nuŋ jəldi saf kəro.**/ (12) /**mera khyal e ky kwţiaŋ şənychər şam nuŋ sət vəje a(və)ŋgiaŋ.**/

15A

(1) /**os toŋ chwṭ.**/ (2) /**óde koḷ.**/ (3) /**kər (de) əndər.**/ (4) /**kər toŋ bár.**/ (5) /**ṣam toŋ pəýlaŋ.**/ (6) /**hor kyse kwṛi toŋ bynāŋ.**/ Or /**bynāŋ hor kyse kwṛi toŋ.**/

15B

(1) We went to your friend's house on Sunday evening. (2) Why did they forget ? (3) Our daughter got up before 7 o'clock yesterday. (4) He is opening the window, and then he will close the door. (5) The farmer came with his dogs. (6) After the rain all the windows in our house have got very dirty. (7) Besides this, everything seems alright. (8) Why did you live there without those people ? (9) His dog sleeps every day until midday. (10) I don't understand : what you say is very difficult. (11) The woman brought them butter and sugar. (12) Where could the boy go after midnight ?

15C

(1) /**kál rat nuŋ kwṛiaŋ der naḷ kər aiaŋ, pər əj səvēr nuŋ jəldi wṭṭhiaŋ.**/ (2) /**bẃḍḍa bəṛa təgra japda si, pər fer bəmār ho gya.**/ (3) /**es gəl nuŋ syaṇe lokiŋ kəde náiŋ sámj səkəṇge.**/ (4) /**bari maro, te búa na láo !**/ (5) /**pyṇḍ toŋ bár zymīndar da yk hor khet si.**/ (6) /**məynuŋ wmēd e ky wstād ó pəy̆ṛe mwṇḍe nuŋ marega.**/ (7) /**ó dəftər əṭh vəje jandi si, pər kál nəwŋ vəje toŋ bad gəi.**/ (8) /**mera khyal e ky virvar rat nuŋ hor koi tẁaḍe kəmre yc swtta.**/ (9) /**nədi da paṇi bəẃt gənda japda si, es kərke ó ódər náiŋ gya.**/ (10) /**mere pyo da nəwkər hor sáb kẃj pẁl gya.**/ (11) /**əj səvēr nuŋ bərf pəi, es kərke bẃḍḍi apṇe kər toŋ bár náiŋ ja səki.**/ (12) /**tẁaḍe sykh dost mere naḷ pañjābi kyoŋ náiŋ bole ?**/

16A

(1) That woman doesn't know how to cook (food). (2) Write (your) name and address here. (3) The boy

will have washed in the other bathroom. (4) That is quite true. (5) Suddenly all the birds begin to fly in the sky. (6) I never want to listen to the radio : they always tell lies on it. (7) Why didn't your friend come by plane ? (8) How did they get this beautiful book ? (9) That clever girl wanted to learn English well. (10) To-morrow my wife will begin to wash the clothes. (11) It seems as if (' this way, that ') they didn't remember their brother's address. (12) Just listen to me (' to what I have to say ') : our old teacher has gone to London. (13) He didn't catch the bus, so he was walking along the broad village street. (14) He wanted to go there with us, but suddenly he fell ill. (15) The girl certainly went there, but she didn't get the farmer's address ; so she didn't meet him.

16B

(1) /**nile əsmān yc həvāi jàz pəñchi vaṅg wɖ rə́i si.**/ (2) /**məyŋ təynuŋ mənɳa cəẃnda vaŋ, pər mera k̲h̲yal e ky tuŋ cùʈh bol rýa eŋ.**/ (3) /**bylkwl səcci gəl e ky bẃɖɖa ódər kəde nə́iŋ si gya.**/ (4) /**tẁanuŋ é sóɳa kəpɽa kýtthoŋ mylya (lə́bba) ?**/ (5) /**kə́l səvēr nuŋ pwrāɳe bəzār yc mylya (lə́bba).**/ (6) /**meri choʈi tì tòbi vaṅg kəpɽe tòɳe ṣwru kər rə́i e.**/ (7) /**gwsəlk̲h̲ana bəẃt gənda ho gya e : ónuŋ (əj) ṣam nuŋ saf kəro (kərna).**/ (8) /**məynuŋ wmēd e ky hwɳ ónuŋ səɽək da naŋ y̲ad aya e.**/ (9) /**paɳi toŋ bynāŋ nəẃɳa əwkha (hwnda) e.**/ (10) /**sə́b toŋ syaɳe mwɳɖe kéɽe kalyj yc pə́ɽna cəẃnde ne ?**/ (11) /**gərīb nuŋ ək̲h̲bār di koi gəl nə́iŋ si sə́mj ai (a rə́i).**/ (12) /**es təràŋ bolɳa gəlt e, pər mwɳɖe nuŋ əṅgrēzi nə́iŋ əwndi.**/ (13) /**es toŋ bynāŋ ó kys təràŋ kəm kərna ṣwru kər səkəɳge ?**/ (14) /**sanuŋ pəta nə́iŋ, pər əsiŋ tẁaɖi pəỳɳ nuŋ pwchɳa cəẃnde aŋ.**/ (15) /**choʈe kəmre yc səmān rəkhɳa bəɽa əwkha ho gya e.**/

17A

(1) /**məyŋ mwɳɖa vekhya.**/ (2) /**məyŋ mwɳɖa vekh**

səkya./ (3) /tòbi ne kəpṛe ləe./ (4) /tòbi kəpṛe lyaya./ (5) /twsaŋ kafi piti?/ (6) /óne məynuŋ pəyse dytte./ (7) /əsaŋ é mez nuŋ bəṇāya./ (8) /bənde ne khaṇa khádа./ (9) /mwṇḍe ne kwṛi nuŋ kýa./ (10) /mwṇḍa pəñjābi bolya./ (11) /ónaŋ ne əṅgrēzi pəṛài./ (12) /tuŋ mere dost nuŋ mylya./

17B

(1) How much money did the rich man give you? (2) He still hasn't done this job. (3) Where did you put your purse? (4) I must wait for them right in front of the door. (5) The rich don't need money. (6) My servant will have to give (them) more money. (Or '(He) will have to give my servant more money.') (7) The woman will have told her friends the *whole* story of the film. (8) They shut the door, but now I must open the window. (9) Then the teacher told the boy a lot more words. (10) He began to make a chair. (11) We didn't believe what they said. (12) Our father wanted to come by plane, but he couldn't (didn't) get the money.

17C

(1) /tẁanuŋ é sare pəyse apṇi thəyli vyc rəkhṇe cáide ne./ (2) /mera k̲h̲yal e ky tẁaḍi boli śaḍi naḷoŋ bəṛi myṭṭhi e./ (3) /məynuŋ pəñjābi jəldi sykhṇi pəi, pər hwṇ cəṅgi tərȁŋ əwndi e./ (4) /syaṇi kwṛi nuŋ vi pəta nə́iŋ si: es kərke, ónaŋ sariaŋ ne wstād nuŋ pwcchya./ (5) /bẃḍḍe zymīndar ne sanuŋ (kẃj) roṭi dytti si./ (6) /mwṇḍa (apṇe) pyṇḍoŋ tẁaḍe ləi hor məkkhəṇ lyaya e./ (7) /é kəpṛe bəẃt hi pwrāṇe ne. twànuŋ gərībaŋ nuŋ deṇe nə́iŋ cáide./ (8) /óne məynuŋ dəssya si ky é ləmmi kàṇi bylkwl səcci e./ (9) /ó bəmār ho gya (pya), pər əje vi óne mwṇḍyaŋ nuŋ əṅgrēzi pəṛài./ (10) /óne meri thəyli vyccoŋ bəẃt sare pəyse ləe ne./ (11) /ónaŋ ne apṇi boli bolṇi ṣwru kiti./ (12) /óne kýa ky pəñjābi əṅgrēzi naḷoŋ bəẃt hi səwkhi e./

18A

(1) My mother-in-law told me to wait. (2) I let him marry my daughter. (3) The man tried to light the fire, but couldn't. (4) The woman wanted to sit down, but she didn't get a seat. (5) He stood up, and started to make tea. (6) What date are you going ? (7) Your friend will try to come on 9th December, but it may be that he won't be able to come because of the snow (or 'ice'). (8) You just sit down, and we will get the room ready ourselves. (9) His mother and mother-in-law were talking to some other woman. (10) They made great efforts to earn more money. (11) Hoping to become warm, she shut the door, and then sat down right in front of the fire. (12) We'll tell the servant to bring two glasses of milk. (13) Those men earn little (money) : so people consider them poor. (14) The cat didn't want to go out of the house, but suddenly your son put it out. (15) We want cold milk, but he only let us drink warm water.

18B

(1) /**ó apɳe jwāi naɭ gəllaŋ kərən ləgga.**/ Or /**óne apɳe jwāi naɭ gəllaŋ kərniaŋ ʂwru kitiaŋ.**/ (2) /**kwʈi ᵽəýli jun nuŋ əwɳ đi koʂyʂ kiti.**/ (3) /**tyn pəwɳɖ məkkhəɳ khaɳ toŋ (khaɳoŋ) bad ƀəcca ƀəmār ho gya.**/ (4) /**məyŋ ónuŋ óthe ƀəyʈhəɳ ləi kýa, pər óne khloɳa cáya.**/ (5) /**mwɳɖe nuŋ apɳi kytāb óthe chəɖɖəɳ đi wmēd si.**/ (6) /**vyá kərən toŋ (kərnoŋ) bad ó (apɳe) səẃre nuŋ ᵽəýli vari mylya.**/ (7) /**syaɳi ƀəcci apɳe ap nuŋ jaɳ ɭai tyar ho ǥəi.**/ (8) /**ó ǥərīb apɳe des nuŋ chəɖɳa cəẃnda si, te yṅgləỹɳɖ əwɳ đi koʂyʂ kiti.**/ (9) /**óne apɳi ʈi nuŋ əg jələw̄ɳ nəiŋ si dytta.**/ (10) /**os toŋ chwʈ óne saɖe koɭoŋ kẃj nəiŋ lya.**/ (11) /**yaraŋ əgəst nuŋ ónuŋ đo vari đuje ᵽyɳɖ jaɳa ᵽya.**/ (Or : /**óne . . . jaɳa si.**/) (12) /**əktūbər (de mə̀ine) yc kynneŋ đyn hwnde ne ?**/ (13) /**ƀənda ap sanuŋ yk ᵽyala cá lyaya.**/ (14) /**ó apɳe ap nuŋ syaɳe**

sə́mjde ne, pər ónaŋ ne sanuŋ ký́a (dəssya) ky əg ṭhənḍi hwndi e, te bərf gərəm (hwndi e)./ (15) /**ónuŋ pwcchəṇ toŋ pəýlaŋ ódi núŋ ne bẃḍḍe naḷ gəllaŋ kərən di koşyş kiti.**/ (16) /**der hoṇ kərke zymīndar apṇe khetaŋ vəl jəldi ṭwr rýa si.**/

19A

(1) /**səva yaraŋ vəje.**/ (2) /**pəwṇe tyn vəje.**/ (3) /**sáḍe baraŋ vəje.**/ (4) /**pəwṇe dəs vəje.**/ (5) /**ḍéṛ vəja.**/ (6) /**pəwṇe do pəwṇḍ.**/ (7) /**sáḍe tyn pəwṇḍ.**/ (8) /**ṭài pəwṇḍ.**/ (9) /**pəwṇe pəñj.**/ (10) /**səva (yk).**/ (11) /**ə́dda gylās dẃd.**/ (12) /**ḍéṛ gylās dẃd.**/ (13) /**lokaŋ da cəwtha hyssa.**/

19B

(1) He came to the garden and met his daughter-in-law, and then they went off to the station together. (2) We went up the stairs and entered a rather small room. (3) Just give me the two and a half rupee one. (4) We saw two blue-ish birds on the roof of that tall house. (5) Those workmen will begin work in the garden at 7.30 a.m. (6) He will have got this sort of paper from some other shopkeeper. (7) Our college shuts at 7.45. (8) Did you put your luggage on my foot on purpose? (9) The little boy cried and began to tell a rather long story. (10) The woman who was washing (washes) clothes didn't ask him for anything. (11) We hoped to go together, but my friend had to go to (see) the bread-man. (12) That aside, everything else seems clean. (13) In this garden it is forbidden to set foot on the grass. (14) The bus was *just* about to go, but then it stayed in the station until 1.15. (15) He was laughing and talking with the men who were building the wall.

19C

(1) /**məyŋ ónuŋ kəl pəwṇe do vəje əwṇ ləi ký́a.**/ (2) /**twsiŋ kýo jə́e kə̀r yc rəýṇa cəẃnde o? yk həri chət vaḷe yc.**/

(3) /ləṇḍən de rəýṇvaḷe é roz kərde ne./ (4) /bəmār əj səvēr wṭh ke pəwṛiaŋ toŋ ləttha./ (5) /óne vaḷ tòṇ ləi saḍe koḷoŋ paṇi məṅgya./ (6) /óne həs ke sanuŋ dəssya ky kà te bəyṭhṇa məna e./ (7) /ó həṭṭi bənd kər ke sáḍe pəñj vəje kər gya./ (8) /məynuŋ pəwṛi cáidi e, kyoṅky chət te cə́ṛna e./ (9) /sóṇiaŋ əkkhaŋ vaḷi kwṛi niveŋ kə́nd te bəyṭh gəi./ (10) /óne apṇi thəyli khól ke gərīb nuŋ ḍéṛ rwpya dytta si./ (11) /óda pwttər te mera jwāi ykko jə̀e ne./ (12) /əsiŋ os rwkkhaŋ vaḷe bag nuŋ bəṛa sóṇa sə́mjde aŋ./ (13) /yk ləmma jýa bənda vəḍḍe kəraŋ vaḷi səṛək te ṭwr rýa si./ (14) /múŋ te həth rəkh ke, ó roṇ ləgga./ (15) /kwrsi bəṇəw̄ṇvaḷe ne ḍéṛ vəje kər pəẃñc ke dopəýr da khaṇa məṅgya./

20A

(1) /sáḍe pəñj həzār./ (2) /baraŋ həzār əṭh səw sətāi./ (3) /səva səw./ (4) /pəwṇe tyn həzār./ (5) /əṭhānveŋ kərōṛ chyə̀ttər ləkh cwrāñja həzār tyn səw ykki./ (6) /ṭài ləkh./ (7) /dəs pyṇḍ./ (8) /dəsaŋ pyṇḍaŋ yc./ (9) /care pyṇḍ./ (10) /ykkoi pyṇḍ yc./ (11) /térveŋ dyn nuŋ./ (12) /teraŋ fərvəri nuŋ./

20B

(1) The cloth which you were cutting with the scissors was mine. (2) The servant put 35 spoons, 39 forks and 62 knives on the big table. (3) In one hour there are 60 minutes and 3,600 seconds. (4) Amritsar is about 30 miles from Lahore, but both cities are in the Punjab. (5) We can only recognize those Sikhs who have a beard and turban. (6) On the 20th I ordered 18 eggs from the milkman, not even one of which was fresh. (7) On Sundays those seven workmen get double pay. (8) Beyond the low wall all three children were playing. (9) Why do you want to go where I'm going ? (10) We didn't really know if they had had breakfast or not. (11) My mother-in-law was waiting for me at the station to

which the train was going. (12) In India people eat with their fingers, and seldom use forks. (13) The paper which you got in the market will come in useful (be useful) some day.

20C

(1) /məyŋ ap ónuŋ kýa ky əsiŋ pə̃ñji nuŋ zərūr avaṅge./ (2) /jo koʈ óne əj paya e, ónuŋ nykki həʈʈi vaɭe dərzi ne sita./ (3) /naṣta kərən toŋ bad bẃɖɖi fer ləmmi pəi, kyoṅky ó bəmār si./ (4) /yk pəwɳɖ yc səw pəyniaŋ ħwndiaŋ ne./ (5) /syaɭ de ṣwru toŋ pəýlaŋ hi pəttər rwkkhaŋ toŋ ɖygge sən./ (6) /kwtta, bylli te kòɽa səb caraŋ pəyraŋ vaɭe janvər (ħwnde) ne./ (7) /jéɽi cyʈʈhi twsaŋ baraŋ nuŋ lykhi si, ó ykki nuŋ ai./ (8) /ədde kəẏɳʈe toŋ bad ó ap tazi roʈi ləyɳ gəi./ (9) /jədoŋ məyŋ ónuŋ kàɳi swɳəw̃ɳ ləgga, odoŋ óne cəʈpəʈ kýa ky məyŋ ne (óne) pəýlaŋ swɳi e./ (10) /ó roʈi os chwri naɭ vəɖɖən di koṣyṣ kər rýa si, jéɽi tẁaɖe pyo ne məynuŋ dytti./ (11) /gərīb ne thoɽi cini cá vyc pa ke béi roʈi khaɳi ṣwru kiti./ (12) /məyŋ ónuŋ pwcchya ky tẁanuŋ (ónuŋ) ó ʈài səw pəwɳɖ kys təràŋ myle./ (13) /doveŋ pài apɳiaŋ chevaŋ pəẏɳaŋ naɭ rəl ke pwrāɳi fyləm vekhəɳ ae./ (14) /ləɳɖən yc rəýɳvaɭa pài (jéɽa pài ləɳɖən yc rəýnda e) sanuŋ dəssya ky məyŋ (óne) é fyləm che vari vekhi e./

21A

(1) /jagɳa, jəgəw̃ɳa, jəgvəw̃ɳa./ (2) /pəkɳa, pəkəw̃ɳa, pəkvəw̃ɳa./ (3) /mwɽna, moɽna, mwɽəw̃ɳa./ (4) /swɳna, swɳəw̃ɳa, swɳvəw̃ɳa./ (5) /lykhɳa, lykhəw̃ɳa, lykhvəw̃ɳa./

21B

(1) How old is your daughter? I should think she would be scarcely 14 (years old). (2) What is this fruit called in Punjabi? ('What do they say to this fruit?') It is called an apple. (3) The farmer was harvesting the

wheat together with his sons. (4) I got him to write this letter and to put it in the envelope. (5) Last night he woke up his sleeping wife three times. (6) We went into the dining room and shut the open window. (7) In the market to-day no one got (either) sugar or butter. (8) It seemed as if he wanted to show us his new book. (9) Suddenly two men came running from the direction of ('from towards') the field. (10) People who have a lot of money are called rich. (11) Why are you getting those workmen to build this high wall? I just *am*! (12) The landlord has sold the house which our friends lived in for a long time. (13) This is not our own house: we have to pay the landlord rent.

21C

(1) **/cəʈpəʈ ó pỳjji hoi kà te bəyʈh gya./** (2) **/é sóɳe phwl nuŋ kí akhde (kəýnde) ne? énuŋ gwlāb akhde ne. (é gwlāb əkhvəw̃nda e.)/** (3) **/məyŋ kwɽi koɭoŋ twànuŋ ó caraŋ pəñçhiaŋ vaɭi kàɳi swɳvāvaṅga./** (4) **/ó pàɳɖa na kevəl pwrāɳa, səgoŋ ʈwʈʈa hoya vi e./** (5) **/sanuŋ vəkhāo ky khyddo kyveŋ (kys təràŋ) swʈɳa cáida e./** (6) **/ó na hi bẃɖɖa e na hi bəmār, pər é choʈe bəkəs nuŋ nəiŋ cwk səkya./** (7) **/óne akhya (kýa) ky mere koɭ tí pəriaŋ hoiaŋ botlaŋ ne, (te) hor nəiŋ cáidiaŋ./** (8) **/os veɭe ódi núŋ di wmər pəynti kw vəryaŋ di si./** (9) **/əg jələɳ toŋ pycchoŋ (bad) ónaŋ de kəpɽe jəldi swkke ho gəe./** (10) **/éthe kəɳkaŋ am kərke sətə̄mbər yc vəɖɖiaŋ jandiaŋ ne./** (11) **/ónaŋ ne həs ke sanuŋ kýa (akhya) ky pyɳɖ yc koi ək̲h̲bār nəiŋ vykda./** (12) **/é maɭʈe os mwɳɖe ne mez te rəkkhe sən, jys nuŋ twsiŋ səb toŋ pyara səmjde o./**

22A

(1) He took away your books under his arm this afternoon. (2) He had taken off his shoes and was going around barefoot. (3) He got a good job in the same factory through my father-in-law. (4) Recently ('in

the last days ') their youngest daughter died. (5) Do up your luggage and call a porter. No, leave it just here. (6) All the five Muslim boys began to quarrel amongst themselves. (7) He came home at noon and ate his meal. (8) They will get the servant to put their clothes in the cupboard. (9) Then, retracing his footsteps (' going back in those feet '), the policeman reached the same village. (10) With his left hand, he picked up all his things from the ground. (11) We didn't see you there : why ? I had to go to the office. (12) When the wind began to blow we all went off inside. (13) Being an employee, I can't tell you anything else. (14) The man who had the new shop built is coming from the right(-hand side).

22B

(1) /**pwls ne ónaŋ nuŋ pwch lya ky nykke mwɳɖe nuŋ kys ne mar swʈʈya.**/ (2) /**kwrsi te bəyʈha hoya bẁɖɖa ɖúṅgi sociŋ pya si.**/ (3) /**ó pakystani te həy ve (həyga), es kərke mwsəlman zərūr hovega.**/ (4) /**hər koi apɳe pwrāɳe dostaŋ naɭ gəllaŋ kər ke khwṣ hoya.**/ (5) /**məyŋ te ódi cyʈʈhi kél péɽ ləi: hwɳ tẁanuŋ péɽ dyaṅga.**/ (6) /**sanuŋ ykko jə́i kwrsi kevəl səʈʈhiŋ rwpəiŋ myli.**/ (7) /**ónaŋ ne kəý dytta si ky kél ṣam nuŋ əsiŋ bari nuŋ ʈhik kərā dyaṅge.**/ (8) /**jo karkhana əmīr ne nədi pəre bəɳvā lya si, óthe sáɖe tyn səw kərəmcari ne.**/ (9) /**jéɽa əkhbār twsaŋ məṅg lya é, ó pərsoŋ gwac gya.**/ (10) /**óne doviŋ hətthiŋ vəɖɖe bəkəs nuŋ cwkkəɳ di koṣyṣ kər dytti.**/ (11) /**óne akhya ky ói gəl e, pər hwɳ eveŋ japda e jyveŋ bylkwl vəkhri gəl həygi.**/ (12) /**óne rondi hoi tiviŋ nuŋ cá pya dytti.**/ (13) /**məyŋ ó bẁɖɖe sykh nuŋ pəchāɳ lya, jéɽa pwls vaɭe naɭ gəlliŋ pya si.**/ (14) /**ó səva dəs vəje kéroŋ nykəl gya, te əje vapəs nə́iŋ aya.**/

23A

(1) People used to call his father Ram Singh. (2) Give

Mother whatever there is (may be) in the cupboard. (3) Although I wasn't hungry, I still wanted to eat with them. (4) We were afraid he might hit the boy. (5) A notice was put up on the wall of the gurdwara, so that all the Sikhs in the city might know about it. (6) Whether it was winter or summer, he never wore anything on his feet. (7) Because of the sun(shine) in the garden, all the guests were feeling hot. (8) His neighbours used to keep talking among themselves. (9) In the other cinema the very same film is on, which we saw in 1958. (10) I certainly *do* want to meet them. Right then, let's go! (11) If you come with me, she will certainly give us a meal. (12) However long it takes, I will sit here. (13) I didn't like the book so much last time. (14) Perhaps Father will be angry when he hears this.

23B

(1) /ónaŋ ne kýa ky é kwñji gwsəlkhane de búe de taɭe yc náiŋ ləgdi./ (2) /ó sanuŋ vekh ke kýdre wdās na hove./ (3) /jéɽa ɖres meri pəẏɳ ne paya si, ó məynuŋ enaŋ cəṅga náiŋ si ləgga./ (4) /ónaŋ ne apɳe ap nuŋ məynuŋ dəssya ky gwrdwara sən əʈhāraŋ səw cwrāsi vyc bəɳāya gya./ (5) /ónaŋ nuŋ akhyo ky əgle əktūbər tək aya kərən./ (Or /. . . aya kərən ləi akhyo./) (6) /óne ónuŋ razi kərən di koşyş kiti, pər ó rondi rəýndi si./ (7) /pànveŋ tẇaɖa dost kynnaŋ cyr lae, taŋ vi məyŋ éthe wɖīkɳa e./ (8) /pyɳɖ de sare lokiŋ ónuŋ mata kərke sədde sən./ (9) /je tẇanuŋ tré ləgdi e, taŋ məyŋ cá pya dyaṅga./ (10) /tẇanuŋ cəṅga ləgge na ləgge (tẇanuŋ pàveŋ cəṅga ləgge, pàveŋ na ləgge), é óda séb toŋ sóɳa ɖres e./ (11) /jo pərəẃɳa ónaŋ ne səd dytta, ó kyte nəzriŋ náiŋ si pya./ (12) /məyŋ əj şam nuŋ jaɳa cəẃnda saŋ (ji kərda ky məyŋ əj şam nuŋ javaŋ), pər ónaŋ ne akhya ky ɖéɽ kəẏɳʈa ləggega./ (13) /ó ɖərdi si ky gwáɳɖi é gəl na mənnəɳ./ (14) /je ó tí nuŋ a jave, taŋ ónuŋ pwch ləẃ ky ó kwɽi nuŋ mylya e jaŋ náiŋ./

24A

(1) Those things cost four rupees each, but I will give you this for nothing. (2) He saw his grand-daughters playing in the garden. (3) It is seven months since his sister-in-law's marriage. (4) While he was living in those large cities, he wanted to return to his own country. (5) If my grandfather had not been quite alone, he would not have employed the maid. (6) Sorry, I don't want any food to-day. (7) If he hadn't had the chance of going to England, he would have been quite different now. (8) Without speaking he went slowly off to the mosque. (9) I tell them every day that there is no immediate need of that. (10) Famous doctors have prescribed the same medicine for sick people. (11) When her sixth child was born, the carpenter's wife had no free time off from the various little household tasks. (12) He broke the stick and ran away, and tried to hide behind the trees. (13) He will have been reading the book for at least two and a half hours. (14) As soon as the story came to an end, my grandson went to sleep.

24B

(1) /**məyŋ óde cace (mame) nuŋ vekhdyaŋ hi pəchāɳ lya.**/ (2) /**mali te maləŋ ne bağ de sare kəmmaŋ nuŋ sámb lya, nə́iŋ taŋ əsiŋ os vəɖɖe kə̀r yc na rəýnde.**/ (3) /**je ó tẁanuŋ na dəsdi, taŋ məyŋ ap jwab denda.**/ (4) /**məynuŋ uʈħ vekħyaŋ cəwdaŋ kw və́re ho gəe hoɳge.**/ (5) /**əjkəl ó bəɽe bəɽe kəmmaŋ vyc ləgga hoya e, pər hər kyse nuŋ vél di loɽ ħwndi e.**/ (6) /**óne tərkhāɳ koɭoŋ ónaŋ ləi yk yk kwrsi ƀəɳvā dytti.**/ (7) /**pyɳɖ tək pəẃñc ke, məyŋ zymīndar nuŋ khetiŋ kəm kərdyaŋ vekħya.**/ (8) /**sən (wnni səw) cwtāɭi yc ó lwk chyp ke pə̀rət de bəẃt sare ʂəýraŋ yc phyrda si.**/ (9) /**é dwkħ vali kàɳi swɳdyaŋ hi ódi dadi (nani) mər gəi.**/ (10) /**é kytāb soc soc ke pə́ɽ ləẃ, nə́iŋ taŋ kyse kəm nə́iŋ avegi.**/ (11) /**ƀynāŋ kyse nuŋ kẃj dəssyaŋ mere potre (dótre) ne chwri nuŋ əlmāri vyc**

lwkā dytti./ (12) /apne potryaŋ dótryaŋ nuŋ eniaŋ ləmmiaŋ kàṇiaŋ swṇā swṇā ke, ó thəki hoi si./ (13) /ódi caci (mami) da jənəm sən (wnni səw) wnətti yc hoya, te ó pychli məi yc mər gəi./ (14) /pàŋveŋ ó do bənde mylde jwlde ne (ykko jáe ne), taŋ vi ó pài náiŋ./

26A

(1) ਦਸ, ਵਿਚ, ਹੁਣ, ਹੁਣੇ, ਗਿਲਾਸ, ਖ਼ੁਸ਼, ਜਾਣਨਾ, ਛੋਟੀ, ਕੋਈ, ਅਕਤੂਬਰ, ਉਮੈਦ, ਐਤਵਾਰ.

(2) /do/, /da/, /ne/, /jaṇa/, /botəl/, /virvar/, /kərōṛ/, /surəj/, /ṭykəṭ/, /veḷe/, /uṭh/, /əwkha/, /ṣam/, /əkhbār/, /həzār/.

(3) ਉਠ, ਅਖ਼ਬਾਰ, ਔਖਾ, ਸ਼ਾਮ, ਸੂਰਜ, ਹਜ਼ਾਰ, ਕਰੋੜ, ਜਾਣਾ, ਟਿਕਟ, ਦਾ, ਦੋ, ਨੇ, ਬੋਤਲ, ਵੀਰਵਾਰ, ਵੇਲੇ.

26B

(1) ਪੱਕਾ, ਤਿਨ, ਤਿੰਨਾਂ, ਬੋਲੇਂ, ਜਾਣਦਾ, ਪਿੱਛੋਂ, ਕੈਂਚੀ, ਨੂੰ, ਪੌਂਡ, ਇੰਗਲੈਂਡ, ਹੱਥੀਂ, ਰੱਖਾਂਗੀਆਂ.

(2) ਇੰਗਲੈਂਡ, ਹੱਥੀਂ, ਕੈਂਚੀ, ਜਾਣਦਾ, ਤਿੰਨ, ਤਿੰਨਾਂ, ਨੂੰ, ਪੱਕਾ, ਪਿੱਛੋਂ, ਪੌਂਡ, ਬੋਲੇਂ, ਰੱਖਾਂਗੀਆਂ.

26C

ਚਾਹ, ਵੀਹ, ਨੂੰਹ, ਕਿਹਾ, ਸ਼ਹਿਰ, ਇਹੋ ਜਿਹਾ, ਵਹੁਟੀ, ਕਿਹੜਾ, ਪਹਿਲਾਂ, ਰਿਹਾ, ਰਹੀਆਂ, ਨਹੀਂ.

26D

ਬੁੱਧ, ਬੁੱਧਵਾਰ, ਬਾਗਾਂ, ਬਾਰ੍ਹਵਾਂ, ਢਾਈ, ਧੀ, ਘੋੜਿਆਂ, ਘੋਲ੍ਹਣਾ, ਭੈਣ, ਝੱਟਪੱਟ, ਚੱੜ੍ਹਿਆ, ਚੜ੍ਹਾਇਆ.

26E

(੧) ਉਨ੍ਹਾਂ ਚੀਜ਼ਾਂ ਦਾ ਮੁੱਲ ਚਾਰ ਚਾਰ ਰੁਪਏ ਵੇ (ਹੈ), ਪਰ ਮੈਂ ਤੁਹਾਨੂੰ ਇਹ ਮੁਫ਼ਤ ਦੇ ਦਿਆਂਗਾ। (੨) ਉਹ ਨੇ ਪੋਤਰੀਆਂ ਦੁਹਤਰੀਆਂ ਨੂੰ ਬਾਗ਼ 'ਚ (ਵਿਚ) ਖੇਡਦਿਆਂ ਵੇਖਿਆ। (੩) ਉਹ ਦੀ ਸਾਲੀ ਦੇ ਵਿਆਹ ਹੋਇਆਂ ਸੱਤ ਮਹੀਨੇ ਹੋ ਗਏ ਨੇ (ਹਨ)। (੪) ਇਨ੍ਹਾਂ ਵੱਡੇ ਵੱਡੇ ਸ਼ਹਿਰਾਂ 'ਚ ਰਹਿੰਦਿਆਂ ਉਹ ਦਾ ਜੀ ਕਰਦਾ ਸੀ ਕਿ ਉਹ ਆਪਣੇ ਦੇਸ਼ ਮੁੜ ਜਾਵੇ। (੫) ਜੇਕਰ ਮੇਰੇ ਦਾਦੇ ਕੱਲੇ ਮੁਕੱਲੇ ਨਾ ਹੁੰਦੇ, ਤਾਂ ਨੌਕਰਾਣੀ ਨੂੰ ਕੰਮ 'ਚ ਨਾ ਲਾਉਂਦੇ। (੬) ਮਾਫ਼ ਕਰੋ, ਅਜ ਰੋਟੀ ਸ਼ੋਟੀ ਨਹੀਂ ਚਾਹੀਦੀ। (੭) ਜੇ ਉਹ ਨੂੰ ਇੰਗਲੈਂਡ ਜਾਣ ਦਾ ਮੌਕਾ ਨਾ ਮਿਲਦਾ, ਤਾਂ ਇਸ ਵੇਲੇ ਹੋਰ ਦਾ ਹੋਰ ਹੀ ਹੁੰਦਾ। (੮) ਬਿਨਾਂ ਬੋਲਿਆਂ ਉਹ ਹੌਲੀ ਹੌਲੀ ਮਸੀਤ ਵਲ ਟੁਰ ਪਿਆ। (੯) ਹਰ ਰੋਜ਼ ਮੈਂ ਉਨ੍ਹਾਂ ਨੂੰ ਦਸਨੀ ਆਂ (ਦਸਦੀ ਹਾਂ) ਕਿ ਹੁਣੇ ਉਹ ਦੀ ਕੋਈ ਲੋੜ ਨਹੀਂ। (੧੦) ਮੰਨੇ ਪਰਮੰਨੇ ਡਾਕਟਰਾਂ ਨੇ ਬਮਾਰਾਂ ਉਹੀ ਦੁਆਈ ਪਿਆਂ ਦਿੱਤੀ ਏ (ਹੈ)। (੧੧) ਜਦੋਂ ਉਹ ਦੇ ਛੇਵੇਂ ਬੱਚੇ ਦਾ ਜਨਮ ਹੋਇਆ, ਤਾਂ ਤਰਖਾਣੀ ਨੂੰ ਘਰ ਦੇ ਛੋਟੇ ਛੋਟੇ ਕੰਮਾਂ ਤੋਂ ਵਿਹਲ (ਵੇਲ੍ਹ) ਨਹੀਂ ਸੀ ਲੱਭੀ। (੧੨) ਸੋਟੇ ਨੂੰ ਤੋੜ ਤਾੜ ਕੇ ਉਹ ਨੱਸ ਗਿਆ, ਤੇ ਬੂਟਿਆਂ ਪਿੱਛੇ ਲੁਕਣ ਦੀ ਕੋਸ਼ਿਸ਼ ਕੀਤੀ। (੧੩) ਉਹ ਨੂੰ ਇਹ ਕਿਤਾਬ ਪੜ੍ਹਦਿਆਂ ਘੱਟੋਘੱਟ ਢਾਈ ਘੰਟੇ ਹੋ ਗਏ ਹੋਣਗੇ। (੧੪) ਕਹਾਣੀ ਮੁਕਦਿਆਂ ਸਾਰ ਮੇਰਾ ਪੋਤ੍ਰਾ (ਪੋਤਰਾ) ਸੌਂ ਗਿਆ।

26F

(1) I was amazed that the Transport Committee placed a ban on the Sikhs' turban ; especially when it does not compel its other conductors and drivers to wear uniform properly. We were told that the cap is not issued with the uniform until someone actually asks for it. Those who are employed ought to wear full uniform on duty. They should take pride in their job, when they are employed of their own free will. When the army agrees to the turban with uniform, why doesn't the Transport Committee ?

(2) Sikhs do not cut their hair. Many of them wear it to knee-length. So you can judge how ridiculous they will be when they wear a cap. I for one (/**taŋ**/) can see no harm if they do their job with turbans on. I have found (' seen ') them very trustworthy and most sensible. Nowadays it has become difficult to recognize a man or woman from the way their hair is cut. One finds out from their voices (' speaking ').

Punjabi–English Vocabulary

This vocabulary includes all words used in this book, written in both the Gurmukhi and Roman scripts. The only exception is that numerals above 12 have not been included, a complete list of these having been given in 20.1. Note that verbs are given in the Infinitive, as is normal in dictionaries.

Order of words

Words are arranged in the order of the Gurmukhi alphabet. For those using the vocabulary before learning the Gurmukhi script, the order of initial letters is as follows: /**w**/, /**u**/, /**o**/, /**ə**/, /**a**/, /**əy**/, /**əw**/, /**y**/, /**i**/, /**e**/, /**s**/ or /**ṣ**/, /**h**/, /**k**/, /**kh**/ or /**k̲h̲**/, /**g**/, /**k`**/, /**c**/, /**ch**/, /**j**/ or /**z**/, /**c`**/, /**ṭ**/, /**ṭh**/, /**ḍ**/, /**ṭ`**/, /**t**/, /**th**/, /**d**/, /**t`**/, /**n**/, /**p**/, /**ph**/ or /**f**/, /**b**/, /**p`**/, /**m**/, /**y̲**/, /**r**/, /**l**/, /**v**/. The order of vowels after initial letters is /**ə**/, /**a**/, /**y**/, /**i**/, /**w**/, /**u**/, /**e**/, /**əy**/, /**o**/, /**əw**/.

Note: Most words with tones and some others will be found in places slightly different from those that would be suggested by the above guide. In a list of this size, it should, however, be possible to find such words fairly easily.

ਉਸਤਾਦ	/wstād/ M.	teacher
ਉਸ ਵੇਲੇ	/os veḷe/	then
ਉਹ	/ó/	that, those : he, she, it, they
ਉਹੀ	/ói/	that very, the same
ਉਹੋ ਜਿਹਾ	/óo jýa/	that sort of
ਉਂਗਲ	/wṅgəḷ/ F.	finger
ਉੱਚਾ	/wcca/	high
ਉਠਣਾ	/wṭhṇa/	rise, get up
ਉੱਡਣਾ	/wḍṇa/	fly
ਉਡੀਕਣਾ	/wḍīkṇa/	wait for
ਉੱਤੇ	/wtte/	on
ਉੱਥੇ	/óthe/	there
ਉੱਥੋਂ	/óthoŋ/	from there
ਉਦਾਸ	/wdās/	sad
ਉਦੋਂ	/odoŋ/	then
ਉੱਧਰ	/ódər/	to there
ਉਂਨਾਂ	/onaŋ/	so much, so many
ਉਮਰ	/wmər/ F.	age
ਉਮੇਦ	/wmēd/ F.	hope
ਊਠ	/uṭh/ M.	camel
ਓਏ	/oe/	oh !
ਅਸਮਾਨ	/əsmān/ M.	sky
ਅਸਾਨ	/əsān/	easy
ਅਸੀਂ	/əsiŋ/	we
ਅਕਸਰ	/əksər/	often, usually
ਅਕਤੂਬਰ	/əktūbər/ M.	October
ਅੱਖ	/ək(k)h/	eye

ਅਖ਼ਬਾਰ	/əkhbār/ M.	newspaper
ਅੱਖਰ	/əkkhər/ M.	letter (of alphabet)
ਅਖਵਾਉਣਾ	/əkhvəw̃ṇa/	be called
ਅੱਗ	/əg(g)/ F.	fire
ਅਗਸਤ	/əgəst/ M.	August
ਅਗਲਾ	/əgla/	next
ਅੰਗ੍ਰੇਜ਼	/əṅgrēz/	English, Englishman
ਅੰਗ੍ਰੇਜ਼ੀ	/əṅgrēzi/ F.	English (language)
ਅਚਣਚੇਤ	/əcəṇcet/	suddenly
ਅੱਛਾ	/əccha/	good
ਅੱਜ	/əj/	to-day
ਅਜਕਲ੍ਹ	/əjkəl/	nowadays
ਅਜਿਹਾ	/əjýa/	such
ਅਜੇ	/əje/	still, yet
ਅੱਠ	/əṭ(ṭ)h/	eight
ਅੱਠਵਾਂ	/əṭhvaŋ/	eighth
ਅੰਦਰ	/əndər/	inside
ਅੰਦਾਜ਼ਾ ਲਾਉਣਾ	/əndāza ləwṇa/	judge, reckon
ਅੱਧਾ	/ə́dda/	half
ਅੱਧੀ ਰਾਤ	/ə́ddi rat/ F.	midnight
ਅਨੁਵਾਦ	/ənvād/ M.	translation
ਅਪ੍ਰੈਲ	/əprəȳl/ M.	April
ਅੰਮ੍ਰਿਤਸਰ	/əmrytsər/	Amritsar
ਅਮੀਰ	/əmīr/	rich
ਅਲਮਾਰੀ	/əlmāri/ F.	cupboard
ਅਰੰਭ ਕਰਨਾ	/ərə́mb kərna/	begin
ਆਉਣਾ	/əwṇa/	come (and *cf.* 16.8)
ਆਹੋ	/aho/	yes, 'yeah'

ਆਖਣਾ	/akhṇa/	say
ਆਂਡਾ	/anḍa/ M.	egg
ਆਦਮੀ	/admi/ M.	man, person
ਆਪ	/ap/	self
ਆਪਣਾ	/apṇa/	'own'
ਆਪਾਂ	/apaŋ/	we (*dial.*)
ਆਮ	/am/	general
ਆਮ ਕਰਕੇ	/am kərke/	generally
ਆਲੂ	/alu/ M.	potato
ਐਤਵਾਰ	/əytvar/ M.	Sunday
ਔਖਾ	/əwkha/	difficult
ਇਸ ਕਰਕੇ	/es kərke/	so, therefore
ਇਸਤ੍ਰੀ	/ystri/ F.	woman
ਇਹ	/é/	this, these : he, she, it, they
ਇਹੀ	/éi/	this very, the same
ਇਹੋ ਜਿਹਾ	/éo jýa/	this sort of
ਇੱਕ	/yk/	one
ਇੱਕੋ ਜਿਹਾ	/ykko jýa/	the same sort of, alike
ਇੱਕੋਈ	/ykkoi/	just one
ਇੰਗਲੈਂਡ	/yṅgləỹnḍ/	England
ਇੱਥੇ	/éthe/	here
ਇੱਥੋਂ	/éthoŋ/	from here
ਇੱਧਰ	/édər/	to here
ਇੰਨਾਂ	/enaŋ/	so much, so many
ਈ	/i/	indeed (*coll.*)
ਏਵੇਂ	/eveŋ/	thus : for no reason

ਸ:	/sən/	year (with dates)
ਸੱਸ	/səs(s)/ F.	mother-in-law
ਸ਼ਹਿਰ	/ṣəýr/ M.	city, town
ਸਹੁਰਾ	/səẃra/ M.	father-in-law
ਸਕਣਾ	/səkṇa/	be able to
ਸਕਿੰਟ	/skynṭ/ M.	second
ਸਕੂਲ	/skul/ M.	school
ਸਗੋਂ	/səgoŋ/	but (rather)
ਸੱਚਾ	/səcca/	true
ਸੱਜਾ	/səjja/	right (not left)
ਸਟੇਸ਼ਨ	/sṭeṣən/ M.	station
ਸੱਤ	/sət(t)/	seven
ਸਤੰਬਰ	/sətə̄mbər/ M.	September
ਸੱਤਵਾਂ	/sətvaŋ/	seventh
ਸੱਦਣਾ	/sədṇa/	call, invite
ਸਦਾ	/səda/	always
ਸ਼ਨਿਛਰ (ਵਾਰ)	/ṣənychər(var)/ M.	Saturday
ਸਬਕ	/səbək/ M.	lesson
ਸ਼ਬਦ	/ṣəbəd/ M.	word
ਸੱਭ	/səb/	all
ਸਭਾ	/səbà/ F.	assembly
ਸਮਝ ਆਉਣਾ	/səmj əwṇa/	understand (*cf.* 16.8)
ਸਮਝਣਾ	/səmjṇa/	understand
ਸਮਾਨ	/səmān/ M.	luggage
ਸਰਦੀ	/sərdi/ F.	cold
ਸਰਦੀਆਂ	/sərdiaŋ/ F.Pl.	winter
ਸਵਾ	/səva/	$+\frac{1}{4}$: $1\frac{1}{4}$
ਸਵੇਰ	/səvēr/ F.	morning

ਸੜਕ	/səɽək/ F.	road, street
ਸਾਡਾ	/saɖa/	our
ਸਾਢੇ	/sáɖe/	+½ : half past
ਸਾਫ਼	/saf/	clean
ਸਾਫ਼ ਕਰਨਾ	/saf kərna/	clean
ਸਾਂਭਣਾ	/sámbɳa/	take care of, look after
ਸ਼ਾਮ	/ʂam/ F.	afternoon, evening
ਸਾਰਾ	/sara/	all, whole
ਸਾਲ਼ਾ	/saɭa/ M.	brother-in-law (wife's brother)
ਸਾਲ਼ੀ	/saɭi/ F.	sister-in-law (wife's sister)
ਸਿਆਣਾ	/syaɳa/	clever
ਸਿਆਲ਼	/syaɭ/ M.	winter
ਸਿੱਖ	/syk(k)h/ M.	Sikh
ਸਿੱਖਣਾ	/sykhɳa/	learn
ਸਿਗ੍ਰਟ	/sygrəʈ/ F.	cigarette
ਸਿਨੇਮਾ	/synema/ M.(II)	cinema
ਸਿਰ	/syr/ M.	head
ਸਿਰਫ਼	/syrəf/	only
ਸੀਉਣਾ	/syuɳa/	sew
ਸੀਟ	/siʈ/ F.	seat
ਸੁਹਣਾ	/sóɳa/	beautiful
ਸ਼ੁੱਕਰ(ਵਾਰ)	/ʂwkkər(var)/ M.	Friday
ਸੁੱਕਾ	/swkka/	dry
ਸੁੱਟਣਾ	/swʈɳa/	throw
ਸੁਣਨਾ	/swɳna/	hear, listen to
ਸੁਣਾਉਣਾ	/swɳəw̃ɳa/	tell (story, *etc.*)

ਸ਼ੁਰੂ	/ṣwru/ M.	beginning
ਸ਼ੁਰੂ ਕਰਨਾ	/ṣwru kərna/	begin
ਸੂਚਨਾ	/sucna/ F.	notice
ਸੇਬ	/seb/ M.	apple
ਸੋਚਣਾ	/socṇa/	think
ਸੋਚੀਂ ਪੈਣਾ	/sociŋ pəyṇa/	be thoughtful
ਸੋਟਾ	/soṭa/ M.	big stick
ਸੋਟੀ	/soṭi/ F.	little stick
ਸੋਮਵਾਰ	/somvar/ M.	Monday
ਸੌ	/səw/	hundred
ਸ਼ੌਕ	/ṣəwk/ M.	desire
ਸੌਖਾ	/səwkha/	easy
ਸੌਂਣਾ	/səwŋṇa/	sleep
ਹੱਸਣਾ	/həsṇa/	laugh
ਹਜ਼ਾਰ	/həzār/	thousand
ਹੱਟੀ	/həṭṭi/ F.	shop
ਹੱਥ	/hət(t)h/ M.	hand
ਹਫ਼ਤਾ	/həfta/ M.	week
ਹਰ	/hər/	every, each
ਹਰ ਕੋਈ	/hər koi/	everyone
ਹਰਾ	/həra/	green
ਹਵਾਈ ਜਹਾਜ਼	/həvāi jàz/ F.	aeroplane
ਹਾਂ	/haŋ/	yes
ਹਾਸੋਹੀਣ	/hasohiṇ/	ridiculous
ਹਿੱਸਾ	/hyssa/ M.	part
ਹੀ	/hi/	indeed, even (*emph.*)
ਹੁਸ਼ਿਆਰ	/hwṣyār/	sensible

ਹੁਣ	/hwṇ/	now
ਹੁਣੇ	/hwṇe/	right now, immediately
ਹੇਠ	/heṭh/	under
ਹੈਰਾਨੀ	/həyrāni/ F.	amazement, surprise
ਹੋ ਜਾਣਾ	/ho jaṇa/	become
ਹੋਣਾ	/hoṇa/	be
ਹੋਰ	/hor/	other, another, more
ਹੌਲੀ	/həwḷi/	softly, slowly
ਕਈ	/kəi/	many, several
ਕਹਾਣੀ	/kàṇi/ F.	story
ਕਹਿਣਾ	/kəýṇa/	say
ਕੱਚਾ	/kəcca/	raw, unripe
ਕੱਛੇ ਮਾਰਨਾ	/kəcche marna/	take under the arm
ਕੱਟਣਾ	/kəṭṇa/	cut
ਕਣਕ	/kəṇək/ F.	grain, wheat, corn
ਕਦ	/kəd/	when ?
ਕਦੇ	/kəde/	sometimes : (*with neg.*) never
ਕਦੋਂ	/kədoŋ/	when ?
ਕੰਧ	/kə́nd/ M.	wall
ਕਪੜਾ	/kəpṛa/ M.	cloth
ਕਪੜੇ	/kəpṛe/ M.Pl.	clothes
ਕੰਮ	/kəm(m)/ M.	work, job, task
ਕੰਮ ਵਿਚ ਲਾਉਣਾ	/kəm vyc ləwṇa/	employ
ਕਮਰਾ	/kəmra/ M.	room
ਕਮਾਉਣਾ	/kəməw̄ṇa/	earn
ਕਰਕੇ	/kərke/	because of, -ly

ਕਰਨਾ	**/kərna/**	do
ਕਰਮਚਾਰੀ	**/kərəmcari/** M.	employee
ਕਰਾਇਆ	**/kəṛāya/** M.	rent, fare
ਕਰੋੜ	**/kərōṛ/**	crore, ten million
ਕੱਲ੍ਹ	**/kə́l/**	yesterday, to-morrow
ਕਲਮ	**/kələm/** M.	pen
ਕੱਲਾ	**/kəlla/**	alone
ਕਵਿਤਾ	**/kəvyta/** F.	poetry
ਕਾਗਜ਼	**/kagaz/** M.	paper
ਕਾਂਟਾ	**/kaṇṭa/** M.	fork
ਕਾਫ਼ੀ	**/kafi/** F.	coffee
ਕਾਰ	**/kar/** F.	car
ਕਾਰਖ਼ਾਨਾ	**/karkhana/** M.	factory
ਕਾਲਜ	**/kaləj/** M.	college
ਕਾਲ਼ਾ	**/kaḷa/**	black
ਕਿ	**/ky/**	that (*conj.*)
ਕਿਉਂ	**/kyoŋ/**	why ?
ਕਿਉਂਕਿ	**/kyoṅky/**	because
ਕਿਸ ਵੇਲੇ	**/kys veḷe/**	when ? at what time ?
ਕਿਹੜਾ	**/kéṛa/**	which ? who ?
ਕਿਹੋ ਜਿਹਾ	**/kýo jýa/**	what sort of ?
ਕਿਤਾਬ	**/kytāb/** F.	book
ਕਿਤੇ	**/kyte/**	somewhere, anywhere : (*with neg.*) nowhere, perhaps
ਕਿੱਥੇ	**/kýtthe/**	where ?
ਕਿੱਥੋਂ	**/kýtthoŋ/**	where from ?

ਕਿੱਧਰ	/kýddər/	where to ?
ਕਿਧਰੇ	/kýdre/	somewhere, any-where : (*with neg.*) nowhere, perhaps
ਕਿੰਨਾਂ	/kynnaŋ/	how much ? how many ?
ਕਿੰਨਾਂ ਚਿਰ	/kynnaŋ cyr/	for a long time
ਕਿਵੇਂ	/kyveŋ/	how ?
ਕੀ (ਕੀਹ)	/kí/	what ?
ਕੁ	/kw/	about (with numbers)
ਕੁੰਜੀ	/kwñji/ F.	key
ਕੁੱਝ	/kẃj/	something, some : (*with neg.*) nothing, no, none
ਕੁੱਤਾ	/kwtta/ M.	dog
ਕੁਰਸੀ	/kwrsi/ F.	chair
ਕੁਲੀ	/kwli/ M.	porter
ਕੁੜੀ	/kwɽi/ F.	girl
ਕੇਸ	/kes/ M.Pl.	Sikh's long, uncut hair
ਕੇਵਲ	/kevəl/	only
ਕੈਂਚੀ	/kəyñci/ F.	scissors
ਕੋਈ	/koi/	someone, some : (*with neg.*), no one, no, none
ਕੋਸ਼ਿਸ਼	/koşyş/ F.	effort
ਕੋਸ਼ਿਸ਼ ਕਰਨਾ	/koşyş kərna/	try
ਕੋਟ	/koʈ/ M.	coat
ਕੋਲ	/koḷ/	beside : to (persons)

ਕੋਲੋਂ	/koḷoŋ/	from beside : from (persons)
ਕੌਣ	/kəwṇ/	who ?
ਖ਼ਬਰ	/kh̲əbər/ F.	news
ਖੱਬਾ	/khəbba/	left
ਖ਼ਰਾਬ	/kh̲ərāb/	bad, broken
ਖਲੋਣਾ	/khloṇa/	stand
ਖ਼ਾਸ	/kh̲as/	special
ਖ਼ਾਸ ਕਰਕੇ	/kh̲as kərke/	especially
ਖ਼ਾਸ ਤੌਰ ਤੇ	/kh̲as təwr te/	especially
ਖਾਣਾ	/khaṇa/	eat
ਖਾਣਾ	/khaṇa/ M.	food
ਖ਼ਾਲੀ	/kh̲ali/	empty
ਖ਼ਿਆਲ	/kh̲yal/ M.	thought
ਖਿੱਦੋ	/khyddo/ M.	ball
ਖ਼ੁਸ਼	/kh̲wṣ/	happy
ਖੁੱਲਣਾ	/khẃlṇa/	open (*intr.*)
ਖੇਡਣਾ	/khəḍṇa/	play
ਖੇਤ	/khet/ M.	field
ਖੋਲ੍ਹਣਾ	/khólṇa/	open (*trans.*)
ਗੱਡੀ	/gəḍḍi/ F.	train, vehicle
ਗੰਦਾ	/gənda/	dirty
ਗਰਮ	/gərəm/	hot, warm
ਗਰਮੀ	/gərmi/ F.	heat
ਗਰਮੀਆਂ	/gərmiaŋ/ F.Pl.	summer
ਗ਼ਰੀਬ	/g̣ərīb/	poor
ਗੱਲ	/gəl(l)/ F.	matter, thing

ਗੱਲਾਂ ਕਰਨਾ	/gəllaŋ kərna/	talk
ਗੱਲੀਂ ਪੈਣਾ	/gəlliŋ pəyɳa/	start talking
ਗ਼ਲਤ	/g̱əɭt/	wrong
ਗਿਲਾਸ	/gylās/ M.	glass
ਗੁਆਚਣਾ	/gwacɳa/	be lost
ਗੁਆਂਢੀ	/gwáɳɖi/ M.	neighbour
ਗ਼ੁਸਲਖ਼ਾਨਾ	/g̱wsalk̲h̲ana/ M.	bathroom
ਗ਼ੁੱਸਾ	/g̱wssa/ M.	anger
ਗ਼ੁੱਸੇ ਹੋਣਾ	/g̱wsse hoɳa/	be angry
ਗੁਰਦੁਆਰਾ	/gwrdwara/ M.	gurdwara, Sikh temple
ਗੁਲਾਬ	/gwlāb/ M.	rose
ਗੋਡਾ	/goɖa/ M.	knee
ਘੱਟ	/kə̀ʈ/	less
ਘੰਟਾ	/kəỳɳʈa/ M.	hour
ਘੱਟੋਘੱਟ	/kə̀ʈʈokə̀ʈ/	at least
ਘਰ	/kə̀r/ M.	house, home
ਘਾਹ	/kà/ F.	grass
ਘੋੜਾ	/kòɽa/ M.	horse
'ਚ (=ਵਿਚ)	/yc/, /cə/	in
ਚੰਗਾ	/cəṅga/	good
ਚੰਮਚ	/cəmməc/ M.	spoon
ਚਲਾ ਜਾਣਾ	/cəla jaɳa/	go away, go off
ਚੜ੍ਹਨਾ	/cə́ɽna/	go up, rise, mount
ਚਾਹ	/cá/ F.	tea
ਚਾਹੀਦਾ ਹੈ	/cáida e/	it is necessary
ਚਾਹੁਣਾ	/cəẃɳa/	want

ਚਾਚਾ	/caca/	uncle (father's brother) : father
ਚਾਚੀ	/caci/	aunt (father's brother's wife)
ਚਾਰ	/car/	four
ਚਾਰੇ	/care/	all four
ਚਿੱਟਾ	/cyṭṭa/	white
ਚਿੱਠੀ	/cyṭṭhi/ F.	letter
ਚਿਰ	/cyr/ M.	time, delay
ਚੀਜ਼	/ciz/ F.	thing
ਚੀਨੀ	/cini/ F.	sugar
'ਚੋਂ (=ਵਿੱਚੋਂ)	/coŋ/	from in, among
ਚੌਥਾ	/cəwtha/	fourth
ਚੌੜਾ	/cəwṛa/	wide, broad
ਛੱਡਣਾ	/chəḍṇa/	leave
ਛਤ	/chət/ F.	roof, ceiling
ਛੁੱਟ	/chwṭ/	besides
ਛੁੱਟੀ	/chwṭṭi/ F.	holiday
ਛੁਰੀ	/chwri/ F.	knife
ਛੇ	/che/	six
ਛੇਵਾਂ	/chevaŋ/	sixth
ਛੋਟਾ	/choṭa/	small, little, short
ਜਗਾਉਣਾ	/jəgəw̃ṇa/	wake up (*trans.*)
ਜਤਨ ਕਰਨਾ	/jətən kərna/	try
ਜਦ	/jəd/	when
ਜਦੋਂ	/jədoŋ/	when
ਜਨਮ	/jənəm/ M.	birth

ਜਨਵਰੀ	/jənvəri/ F.	January
ਜ਼ਰਾ	/zəra/	just
ਜ਼ਰੂਰ	/zərūr/	certainly, of course
ਜਲਣਾ	/jəlṇa/	burn (*intr.*)
ਜਲਦੀ	/jəldi/	quickly, early
ਜਲਾਉਣਾ	/jələw̄ṇa/	burn (*trans.*)
ਜਾਂ	/jaŋ/	or
ਜਾਗਣਾ	/jagṇa/	wake up (*intr.*)
ਜਾਣਨਾ	/jaṇna/	know
ਜਾਣਾ	/jaṇa/	go
ਜਾਨਵਰ	/janvər/ M.	animal
ਜਾਪਣਾ	/japṇa/	seem
ਜਿਹੜਾ	/jéṛa/	which, who
ਜਿਹਾ	/jýa/	rather, -ish
ਜਿੱਥੇ	/jýtthe/	where
ਜਿੱਥੋਂ	/jýtthoŋ/	from where
ਜਿੱਧਰ	/jýddər/	to where
ਜਿੰਨਾਂ	/jynnaŋ/	as much, as many
ਜ਼ਿਮੀਂ	/zymīŋ/ F.	earth, land, ground
ਜ਼ਿਮੀਂਦਾਰ	/zymīndar/ M.	farmer
ਜਿਵੇਂ	/jyveŋ/	as
ਜੀ	/ji/	(honorific, *cf.* 2.3)
ਜੀ	/ji/ M.	heart
ਜੀ ਕਰਨਾ	/ji kərna/	want
ਜੁਆਈ	/jwāi/ M.	son-in-law
ਜੁਆਬ	/jwab/ M.	answer
ਜੁਆਬ ਦੇਣਾ	/jwab deṇa/	answer, dismiss
ਜੁਲਾਈ	/jwlāi/ F.	July

ਜੂਨ	/jun/ M.	June
ਜੇ	/je/	if
ਜੇਕਰ	/jekər/	if
ਜੋ	/jo/	who, which, that
ਜੋ ਕੁੱਝ	/jo kẃj/	whatever
ਜੋ ਕੋਈ	/jo koi/	whoever
ਝੱਟਪੱਟ	/cə̀ṭpəṭ/	immediately
ਝੂਠ	/cùṭh/ M.	lie
ਝੂਠ ਬੋਲਣਾ	/cùṭh bolṇa/	tell a lie, lie
ਟਰੇਨ	/ṭren/ M.	train
ਟਿਕਟ	/ṭykəṭ/ M.	ticket, postage-stamp
ਟੁਟਣਾ	/ṭwṭṇa/	break (*intr.*)
ਟੁਰਨਾ	/ṭwrna/	go along, walk
ਟੈਕਸੀ	/ṭəyksi/ F.	taxi
ਟੋਪੀ	/ṭopi/ F.	hat, cap
ਠੰਡਾ	/ṭhənḍa/	cold, cool
ਠੀਕ	/ṭhik/	right, correct
ਡਰਨਾ	/ḍərna/	fear, be afraid
ਡਰੇਸ	/ḍres/ M.	dress
ਡਾਕਟਰ	/ḍakṭər/ M.	doctor
ਡਿੱਗਣਾ	/ḍygṇa/	fall
ਡੂੰਘਾ	/ḍúṅga/	deep
ਡੇੜ੍ਹ	/ḍéṛ/	$1\frac{1}{2}$

ਢਾਈ	/**ṭài**/	2½
ਤਕ	/**tək**/	until
ਤਗੜਾ	/**təgra**/	strong, fit
ਤਰਖਾਣ	/**tərkhāṇ**/ M.	carpenter
ਤਰ੍ਹਾਂ	/**təràŋ**/ F.	way, manner
ਤ੍ਰੈ	/**trəy**/	three (*dial.*)
ਤਰੀਖ਼	/**tərīkh**/ F.	date : history
ਤਰੇਹ	/**tré**/ F.	thirst
ਤਾਂ	/**taŋ**/	then
ਤਾਂ ਜੋ	/**taŋ jo**/	so that
ਤਾਈਂ	/**taiŋ**/	until
ਤਾਜ਼ਾ	/**taza**/	fresh
ਤਾਲ਼ਾ	/**taḷa**/ M.	lock
ਤਿਆਰ	/**tyar**/	ready
ਤਿੰਨ	/**tyn(n)**/	three
ਤਿੰਨੇ	/**tynne**/	all three
ਤੀਜਾ	/**tija**/	third
ਤੀਣਾ	/**tiṇa**/	triple
ਤੀਵੀਂ	/**tiviŋ**/ F.	woman
ਤੁਸੀਂ	/**twsiŋ**/	you (*plur. and polite*)
ਤੁਹਾਡਾ	/**tẁaḍa**/	your
ਤੂੰ	/**tuŋ**/	you (*sing.*)
ਤੇ	/**te**/	and
ਤੇ	/**te**/	well (*emph.*)
ਤੇ ('ਤੇ=ਉੱਤੇ)	/**te**/	on
ਤੇਜ਼	/**tez**/	quick : strong (tea *etc.*)

ਤੇਰਾ	/tera/	your (*sing.*)
ਤੋਂ	/toŋ/	from, than
ਤੋੜਨਾ	/toɽna/	break (*trans.*)
ਥੱਕਣਾ	/thəkɳa/	be tired
ਥਾਂ	/thaŋ/ F.	place : instead of
ਥੈਲੀ	/thəyli/ F.	bag, purse
ਥੋੜਾ	/thoɽa/	little, few
ਦਸ	/dəs/	ten
ਦੱਸਣਾ	/dəsɳa/	tell
ਦਸੰਬਰ	/dəsə̄mbər/ M.	December
ਦਸਵਾਂ	/dəsvaŋ/	tenth
ਦਫ਼ਤਰ	/dəftər/ M.	office
ਦਰਜ਼ੀ	/dərzi/ M.	tailor
ਦਾ	/da/	of
ਦਾਦਾ	/dada/ M.	grandfather (paternal)
ਦਾਦੀ	/dadi/ F.	grandmother (paternal)
ਦਾੜ੍ਹੀ	/dáɽi/ F.	beard
ਦਿਨ	/dyn/ M.	day
ਦੁਆਈ	/dwāi/ F.	medicine
ਦੁਹਤ੍ਰਾ	/dótra/ M.	grandson (daughter's son)
ਦੁਹਤ੍ਰੀ	/dótri/ F.	granddaughter (daughter's daughter)
ਦੁੱਖ	/dwk(k)h/ M.	pain, sorrow

ਦੁੱਧ	/dẃd(d)/ M.	milk
ਦੁਪਹਿਰ	/dwpəýr/ F.	noon, mid-day
ਦੂਜਾ	/duja/	second, (the) other
ਦੂਣਾ	/duɳa/	double
ਦੂਰ	/dur/	far
ਦੇਸ਼	/deṣ/ M.	country
ਦੇਣਾ	/deɳa/	give
ਦੇਰ	/der/ F.	time, delay, lateness
ਦੋ	/do/	two
ਦੋਸਤ	/dost/ M.	friend
ਦੋਵੇਂ	/doveŋ/	both
ਧੁੱਪ	/tẁp(p)/ F.	sunshine
ਧੀ	/tì/ F.	daughter
ਧੋਣਾ	/tòɳa/	wash
ਧੋਬੀ	/tòbi/ M.	washerman
ਨੱਸਣਾ	/nəsɳa/	run
ਨਹੀਂ	/nə́iŋ/	not, no
ਨਹੀਂ ਤਾਂ	/nə́iŋ taŋ/	otherwise
ਨੰਗਾ	/nəṅga/	bare, naked
ਨਜ਼ਰ	/nəzər/ F.	sight, look
ਨਜ਼ਰ ਆਉਣਾ	/nəzər əwɳa/	appear, be seen (*cf.* 16.8)
ਨਜ਼ਰੀਂ ਪੈਣਾ	/nəzriŋ pəyɳa/	appear, be seen
ਨਦੀ	/nədi/ F.	river
ਨਵੰਬਰ	/nəvə̄mbər/ M.	November
ਨਵਾਂ	/nəvaŋ/	new
ਨਾ (ਨ)	/na/	not, no

ਨਾ ... ਨਾ ...	/na . . . na . . ./	neither . . . nor . . .
ਨਾਂ	/naŋ/ M.	name
ਨ੍ਹਾਉਣਾ	/nəẁṇa/	bathe, wash
ਨਾਸ਼ਤਾ	/naṣta/ M.	breakfast
ਨਾਨਾ	/nana/ M.	grandfather (maternal)
ਨਾਨੀ	/nani/ F.	grandmother (maternal)
ਨਾਲ	/naḷ/	with, by
ਨਾਲੋਂ	/naḷoŋ/	than
ਨਾਵਾਂ	/navaŋ/	ninth
ਨਿਕਲਣਾ	/nykəlṇa/	go out, come out
ਨਿੱਕਾ	/nykka/	small, little
ਨੀਲਾ	/nila/	blue
ਨੀਵਾਂ	/nivaŋ/	low
ਨੁਕਸ	/nwkəs/ M.	harm
ਨੂੰ	/nuŋ/	to
ਨੂੰਹ	/núŋ/ F.	daughter-in-law
ਨੇੜੇ	/neṛe/	near
ਨੌਂ	/nəwŋ/	nine
ਨੌਕਰ	/nəwkər/ M.	servant
ਨੌਕਰੀ	/nəwkri/ F.	employment, job
ਪਹਿਲਾ	/pəýla/	first
ਪਹਿਲਾਂ	/pəýlaŋ/	before
ਪਹਿਲੋਂ	/pəýloŋ/	before
ਪਹੁੰਚਣਾ	/pəẃñcṇa/	arrive, reach
ਪੱਕਣਾ	/pəkṇa/	cook (*intr.*), ripen
ਪੱਕਾ	/pəkka/	cooked, ripe

ਪਕਾਉਣਾ	/pəkəw̃ṇa/	cook (*trans.*)
ਪੱਗ	/pəg(g)/ F.	turban
ਪਗੜੀ	/pəgṛi/ F.	turban
ਪਛਾਣਨਾ	/pəchāṇna/	recognize
ਪੰਛੀ	/pəñchi/ M.	bird
ਪੰਜ	/pəñj/	five
ਪੰਜਵਾਂ	/pəñjvaŋ/	fifth
ਪੰਜਾਬ	/pəñjāb/	Punjab
ਪੰਜਾਬੀ	/pəñjābi/	Punjabi
ਪੱਤਰ	/pəttər/ M.	leaf
ਪਤਾ	/pəta/ M.	address : clue
ਪਰ	/pər/	but
ਪਰਸੋਂ	/pərsoŋ/	day before yesterday/after to-morrow
ਪਰਾਹੁਣਾ	/pərəẃṇa/ M.	guest
ਪਰੇ	/pəre/	beyond
ਪੜ੍ਹਨਾ	/pə́ṛna/	read : study
ਪੜ੍ਹਾਉਣਾ	/pəṛəẁṇa/	teach
ਪਾਉਣਾ	/pəwṇa/	put in, put on, wear
ਪਾਸਾ	/pasa/ M.	side, direction
ਪਾਕਿਸਤਾਨ	/pakystan/	Pakistan
ਪਾਣੀ	/paṇi/ M.	water
ਪਾਬੰਦੀ	/pabə̄ndi/ F.	restriction, ban
ਪਿਉ	/pyo/ M.	father
ਪਿਆਰਾ	/pyara/	dear, nice
ਪਿਆਲਾ	/pyala/ M.	cup
ਪਿਛਲਾ	/pychla/	last
ਪਿੱਛੇ	/pycche/	after

ਪਿੱਛੋਂ	/pycchoŋ/	after
ਪਿੰਡ	/pyṇḍ/ M.	village
ਪਿਤਾ	/pyta/ M. (II)	father (*respectful*)
ਪੀਣਾ	/piṇa/	drink : smoke
ਪੁੱਛਣਾ	/pwchṇa/	ask
ਪੁੱਤਰ	/pwttər/ M.	son
ਪੁਰਾਣਾ	/pwrāṇa/	old (of things)
ਪੁਲਸ	/pwls/ F.	police
ਪੈਸੇ	/pəyse/ M.Pl.	money
ਪੈਕਟ	/pəykəṭ/ M.	packet
ਪੈਣਾ	/pəyṇa/	fall
ਪੈਨੀ	/pəyni/ F.	penny
ਪੈਰ	/pəyr/ M.	foot
ਪੋਤ੍ਰਾ	/potra/ M.	grandson (son's son)
ਪੋਤ੍ਰੀ	/potri/ F.	granddaughter (son's daughter)
ਪੌਂਡ	/pəwṇḍ/ M.	pound
ਪੌਣੇ	/pəwṇe/	quarter less than : quarter to
ਪੌੜੀ	/pəwṛi/ F.	ladder, step, stair
ਫ਼ਖਰ	/fəkhər/ M.	pride
ਫ਼ਰਵਰੀ	/fərvəri/ F.	February
ਫਲ	/phal/ M.	fruit
ਫਿਰਨਾ	/phyrna/	turn : wander about
ਫ਼ਿਲਮ	/fyləm/ F.	film
ਫੁੱਲ	/phwl(l)/ M.	flower
ਫੇਰ	/fer/	again, then
ਫ਼ੌਜ	/fəwj/ F.	army

ਬਸ	/bəs/ F.	bus
ਬਸ	/bəs/	enough
ਬਹੁਤ	/bəẃt/	very
ਬਹੁਤ ਸਾਰਾ	/bəẃt sara/	many, a lot of
ਬਕਸ	/bəkəs/ M.	box
ਬੱਚਾ	/bəcca/ M.	child, boy
ਬੱਚੀ	/bəcci/ F.	child, girl
ਬਜ਼ਾਰ	/bəzār/ M.	market, 'shops'
ਬਣਨਾ	/bəṇna/	be made, become
ਬਣਾਉਣਾ	/bəṇəw̄ṇa/	make, build
ਬੰਦ	/bənd/	shut
ਬੰਦ ਕਰਨਾ	/bənd kərna/	shut (*trans.*)
ਬੰਦਾ	/bənda/ M.	man
ਬੰਨ੍ਹਣਾ	/bə́nṇa/	tie
ਬਮਾਰ	/bəmār/	ill
ਬਰਫ਼	/bərf/ F.	snow, ice
ਬੜਾ	/bəṛa/	great : very
ਬਾਅਦ (ਬਾਦ)	/bad/	after
ਬਾਹਰ	/bár/	outside
ਬਾਗ਼	/bag/ M.	garden
ਬਾਰ੍ਹਵਾਂ	/bárvaŋ/	twelfth
ਬਾਰਾਂ	/baraŋ/	twelve
ਬਾਰੀ	/bari/ F.	window
ਬਾਰੇ ('ਚ)	/bare(yc)/	about, concerning
ਬਿਨਾਂ	/bynāŋ/	without
ਬਿਲਕੁਲ	/bylkwl/	quite, completely
ਬਿੱਲੀ	/bylli/ F.	cat
ਬੁੱਢਾ	/bẃḍḍa/	old (of people)

ਬੁੱਧ (ਵਾਰ)	/bẁd(var)/ M.	Wednesday
ਬੁਰਾ	/bwra/	bad
ਬੁਲਾਉਣਾ	/bwləw̃ṇa/	call, summon
ਬੂਹਾ	/búa/ M.	door
ਬੂਟ	/buṭ/ M.	boot, shoe
ਬੂਟਾ	/buṭa/ M.	tree
ਬੂਟੀ	/buṭi/ F.	shrub, plant
ਬੇਹਾ	/béa/	stale
ਬੈਠਣਾ	/bəyṭhṇa/	sit
ਬੋਤਲ	/botəl/ F.	bottle
ਬੋਲਣਾ	/bolṇa/	speak
ਬੋਲੀ	/boli/ F.	language, speech
ਭਰਨਾ	/pə̀rna/	fill
ਭਰੋਸਾ	/pəròsa/ M.	trust
ਭਰੋਸੇ ਯੋਗ	/pəròse-y̲og/	trustworthy
ਭਾਈ	/pài/ M.	brother
ਭਾਗ	/pàg/ M.	part
ਭਾਂਡਾ	/pàṇḍa/ M.	pot, pan
ਭਾਰਤ	/pàrət/	India
ਭਾਂਵੇਂ	/pàŋveŋ/	although
ਭਾਂਵੇਂ... ਭਾਂਵੇਂ...	/pàŋveŋ . . . pàŋveŋ . . ./	whether . . . or . . .
ਭਿੱਜਣਾ	/pỳjṇa/	be wet
ਭੁੱਖ	/pẁk(k)h/ F.	hunger
ਭੁੱਲ ਜਾਣਾ	/pẁl jaṇa/	forget
ਭੇਜਣਾ	/pèjṇa/	send
ਭੈਣ	/pəỳṇ/ F.	sister
ਭੈੜਾ	/pəỳṛa/	bad

ਮਈ	/**məi**/ F.	May
ਮਸਾਂ	/**məsaŋ**/	scarcely, hardly
ਮਸੀਤ	/**məsīt**/ F.	mosque
ਮਹੀਨਾ	/**mə̀ina**/ M.	month
ਮੱਖਣ	/**məkkhəṇ**/ M.	butter
ਮੰਗ ਕਰਨਾ	/**məṅg kərna**/	ask for, order
ਮੰਗਣਾ	/**məṅgṇa**/	ask for, order
ਮਗਰ	/**məgər**/	after
ਮੰਗਲ (ਵਾਰ)	/**məṅgəḷ(var)**/ M.	Tuesday
ਮਜ਼ਦੂਰ	/**məzdūr**/ M.	workman, labourer
ਮਜਬੂਰ ਕਰਨਾ	/**məjbur kərna**/	force, compel
ਮੰਤਰੀ	/**məntri**/ M.	minister
ਮੰਨਣਾ	/**mənṇa**/	believe : agree
ਮਨਾ	/**məna**/	forbidden
ਮੰਨਿਆ ਪਰਮੰਨਿਆ	/**mənnya pərmə̄nnya**/	famous
ਮਰਜ਼ੀ	/**mərzi**/ F.	pleasure, 'free will'
ਮਰਦ	/**mərd**/ M.	man (as opposed to woman)
ਮਰਨਾ	/**mərna**/	die
ਮਾਂ	/**maŋ**/ M.	mother
ਮਾਤਾ	/**mata**/ M.	mother (*respectful*)
ਮਾਫ਼ ਕਰਨਾ	/**maf kərna**/	forgive
ਮਾਮਾ	/**mama**/ M.	uncle (mother's brother)
ਮਾਮੀ	/**mami**/ F.	aunt (mother's brother's wife)
ਮਾਰਚ	/**marəc**/ M.	March
ਮਾਰਨਾ	/**marna**/	hit, beat : shut (door, window)

ਮਾਰ ਸੁੱਟਣਾ	/mar swṭṇa/	kill
ਮਾਲਟਾ	/malṭa/ M.	orange
ਮਾਲਿਕ ਮਕਾਨ	/malyk məkān/ M.	landlord
ਮਾਲੀ	/mali/ M.	gardener
ਮਿੰਟ	/mynṭ/ M.	minute
ਮਿੱਠਾ	/myṭṭha/	sweet
ਮਿਲਣਾ	/mylṇa/	meet : get, find (*cf.* 16.8)
ਮਿਲਣਾ ਜੁਲਣਾ	/mylṇa jwlṇa/	resemble
ਮੀਂਹ	/míŋ/ M.	rain
ਮੀਲ	/mil/ M.	mile
ਮੁਸਲਮਾਨ	/mwsəlman/ M.	Muslim
ਮੁਕਣਾ	/mwkṇa/	finish, end (*intr.*)
ਮੁਕਾਉਣਾ	/mwkəw̄ṇa/	finish, end (*trans.*)
ਮੁੰਡਾ	/mwṇḍa/ M.	boy
ਮੁਫ਼ਤ	/mwft/	free, gratis
ਮੁੱਲ	/mwl(l)/ M.	price
ਮੁੜਨਾ	/mwṛna/	turn, return (*intr.*)
ਮੂੰਹ	/múŋ/ M.	face, mouth
ਮੇਜ਼	/mez/ F., M.	table
ਮੇਰਾ	/mera/	my
ਮੈਂ	/məyŋ/	I
ਮੋੜਨਾ	/moṛna/	turn, return (*trans.*)
ਮੌਕਾ	/məwka/ M.	opportunity
ਯਾਦ	/y̲ad/ F.	memory
ਯਾਦ ਆਉਣਾ	/y̲ad əwṇa/	remember (*cf.* 16.8)
ਯਾਰ੍ਹਵਾਂ	/y̲árvaŋ/	eleventh
ਯਾਰਾਂ	/y̲araŋ/	eleven

ਰਹਿਣਾ	/rəýṇa/	live, stay
ਰੱਖਣਾ	/rəkhṇa/	put
ਰਲ ਕੇ	/rəl ke/	together
ਰਾਹੀਂ	/ráiŋ/	by means of
ਰਾਜ਼ੀ	/razi/	happy, content
ਰਾਤ	/rat/ F.	night
ਰੁਕਣਾ	/rwkṇa/	stop (*intr.*)
ਰੁੱਖ	/rwk(k)h/ M.	tree
ਰੁਪਿਆ	/rwpya/ M.	rupee
ਰੇਡਿਓ	/reḍyo/ M.	radio
ਰੋਕਣਾ	/rokṇa/	stop (*trans.*)
ਰੋਜ਼	/roz/	daily, every day
ਰੋਟੀ	/roṭi/ F.	bread, food
ਰੋਣਾ	/roṇa/	cry, weep

ਲਈ	/ləi/	for
ਲਹਿਣਾ	/ləýṇa/	descend, go down
ਲਹੌਰ	/ləẁr/	Lahore
ਲੱਖ	/lək(k)h/	lac, hundred thousand
ਲੱਗਣਾ	/ləgṇa/	begin : be attached to (*cf.* 23.6)
ਲੰਡਨ	/ləṇḍən/	London
ਲੱਭਣਾ	/lə̣́bṇa/	get, find (*cf.* 16.8)
ਲੰਮਾ	/ləmma/	long, tall
ਲੜਨਾ	/ləṛna/	fight, quarrel
ਲਾਉਣਾ	/ləwṇa/	attach, put on (*cf.* 23.6)

ਲਾਹੁਣਾ	/ləẃṇa/	take off (clothes) : open (door, window)
ਲਾਲ	/lal/	red
ਲਿਆਉਣਾ	/lyəw̄ṇa/	bring
ਲਿਖਣਾ	/lykhṇa/	write
ਲਿਪੀ	/lypi/ F.	script
ਲਿਫ਼ਾਫ਼ਾ	/lyfāfa/ M.	envelope
ਲੁਕਣਾ	/lwkṇa/	hide (*intr.*)
ਲੁਕ ਛਿਪ ਕੇ	/lwk chyp ke/	secretly
ਲੁਕਾਉਣਾ	/lwkəw̄ṇa/	hide (*trans.*)
ਲੈਣਾ	/ləyṇa/	take, get, buy
ਲੋਕੀਂ	/lokiŋ/ M.Pl.	people
ਲੋੜ	/loṛ/ F.	need
ਵਹੁਟੀ	/vəẃṭi/ F.	wife
ਵਕਤ	/vəkət/ M.	time
ਵਖਰਾ	/vəkhra/	separate, different
ਵਖਾਉਣਾ	/vəkhəw̄ṇa/	show
ਵਗਣਾ	/vəgṇa/	flow : blow (of wind)
ਵਜੇ	/vəje/	o'clock
ਵੱਡਾ	/vəḍḍa/	big
ਵੱਢਣਾ	/və́ḍṇa/	cut
ਵੱਧ	/və́d/	more
ਵਰਣਮਾਲਾ	/vərəṇmala/ F.	alphabet
ਵਰਤਣਾ	/vərtṇa/	use
ਵਰਦੀ	/vərdi/ F.	uniform
ਵੱਰ੍ਹਾ	/və́ra/ M.	year

ਵਲ	/vəl/	towards
ਵੜਨਾ	/vəɽna/	enter
ਵਾ	/va/ F.	wind
ਵਾਂਗ	/vaṅg/	like
ਵਾਪਸ	/vapəs/	back
ਵਾਰ	/var/ M.	day (of week)
ਵਾਰੀ	/vari/ F.	time, turn
ਵਾਲ	/vaḷ/ M.Pl.	hair
ਵਿਆਹ	/vyá/ M.	marriage, wedding
ਵਿਆਹ ਕਰਨਾ	/vyá kərna/	marry
ਵਿਹਲ	/vél/ F.	leisure, free time
ਵਿਹਲਾ	/véla/	free, unoccupied
ਵਿਕਣਾ	/vikṇa/	be sold
ਵਿਚ (ਵਿੱਚ)	/vyc/	in
ਵਿੱਚੋਂ	/vyccoŋ/	from in, among
ਵੀ	/vi/	too, also, even
ਵੀਰ (ਵਾਰ)	/vir(var)/ M.	Thursday
ਵੇਖਣਾ	/vekhṇa/	see
ਵੇਚਣਾ	/vecṇa/	sell
ਵੇਲਾ	/veḷa/ M.	time

English–Punjabi Vocabulary

The same words are included as in the Punjabi–English vocabulary: verbs are given in the root-form.

a /**yk**/, or usually omitted
(be) able /**sək-**/
about (with numbers) /**kw**/ ; (concerning) /**bare (yc)**/
address /**pəta**/ M.
aeroplane /**həvāi jàz**/ F.
(be) afraid /**ḍər-**/
after /**bad**/, /**pycche**/, /**pycchoŋ**/, /**məgər**/
afternoon /**ṣam**/ F.
again /**fer**/, /**do vari**/
age /**wmər**/ F.
agree /**mən(n)-**/
alike /**ykko jýa**/
all /**sə́b**/, /**sara**/
alone /**kəlla**/
alphabet /**vərəṇmala**/ F.
also /**vi**/
although /**pàŋveŋ**/
always /**səda**/
amazement /**həyrāni**/ F.
among /**coŋ**/, /**vyccoŋ**/
Amritsar /**əmrytsər**/
and /**te**/
anger /**gwssa**/ M.
(be) angry /**gwsse ho-**/
animal /**janvər**/ M.
answer /**jwab**/ M. : /**jwab de-**/
any /**koi**/, /**kẃj**/
anyone /**koi**/
anything /**kẃj**/
anywhere /**kyte**/, /**ký dre**/
appear /**nəzər a-**/ : /**nəzriŋ pəy-**/
apple /**seb**/ M.
April /**əprəȳl**/ M.
army /**fəwj**/ F.
arrive /**pəẃñc-**/
as /**jyveŋ**/, /**jys təràŋ**/
as many, much /**jynnaŋ**/
ask /**pwc(c)h-**/
ask for /**məṅg-**/, /**məṅg kər-**/
assembly /**səbà**/ F. : /**məjlys**/ F. (*Muslim*)
attach /**la-**/

(be) attached /**ləg(g)-**/
August /**əgəst**/ M.
aunt /**caci**/ F., /**mami**/ F.

back /**vapəs**/
bad /**k͟hərāb**/, /**pəŷṛa**/, /**bwra**/
bag /**thəyli**/ F.
ball /**khyddo**/ M.
ban /**pabə̄ndi**/ F.
bare /**nəṅga**/
bathe /**nà-**/
bathroom /**gwsəlk͟hana**/ M.
be /**ho-**/, or auxiliary
beard /**dáṛi**/ F.
beat /**mar-**/
beautiful /**sóṇa**/
because /**kyoṅky**/
because of /**kərke**/
become /**ho ja-**/, /**bəṇ-**/
before /**pəýlaŋ**/, /**pəýloŋ**/ :
(= in front of) /**sámṇe**/
begin /**ləg(g)-**/ : /**ṣwru kər-**/,
/**ərə́mb kər-**/
beginning /**ṣwru**/ M.
behind /**pycche**/, /**pycchoŋ**/
believe /**mən(n)-**/
beside /**koḷ**/
besides /**chwṭ**/
beyond /**pəre**/
big /**vəḍḍa**/
bird /**pəyñchi**/ M.
birth /**jənəm**/ M.
black /**kaḷa**/
blow /**vəg-**/
blue /**nila**/
book /**kytāb**/ F.
boot /**buṭ**/ M.
both /**doveŋ**/
bottle /**botəl**/ F.
box /**bəkəs**/ M.
boy /**mwṇḍa**/ M.,
/**bəcca**/ M.
bread /**roṭi**/ F.
break (*intr.*) /**ṭwṭ(ṭ)-**/ :
(*trans.*) /**toṛ-**/
breakfast /**naṣta**/ :
/**naṣta kər-**/
bring /**lya-**/
broad /**cəwṛa**/
brother /**pài**/ M.
brother-in-law /**saḷa**/ M.
build /**bəṇā-**/
burn (*intr.*) /**jəl-**/ :
(*trans.*) /**jəlā-**/
bus /**bəs**/ F.
but /**pər**/ : (rather) /**səgoŋ**/
butter /**məkkhəṇ**/ M.
buy /**ləy-**/
by /**naḷ**/

call /**səd(d)-**/, /**bwlā-**/
(be) called /**əkhvā-**/
can, *use* /**sək-**/
cap /**ṭopi**/ F.
car /**kar**/ F.
(take) care of /**sámb-**/
carpenter /**tərkhāṇ**/ M.
cat /**bylli**/ F.
ceiling /**chət**/ F.
certainly /**zərūr**/
chair /**kwrsi**/ F.
child /**bəcca**/ M., /**bəcci**/ F.

cigarette /**sygrəṭ**/ F.
cinema /**synema**/ M.(II)
city /**ṣəýr**/ M.
clean /**saf**/, /**saf swthra**/ : /**saf kər-**/
clever /**syaṇa**/
cloth /**kəpṛa**/ M.
clothes /**kəpṛe**/ M.Pl.
coat /**koṭ**/ M.
coffee/ **kafi**/ F.
cold /**ṭhəṇḍa**/ : /**sərdi**/ F.
college /**kalyj**/ M.
come /**a-**/
come down /**ləý-**/
come in /**vəṛ-**/
come out /**nykəl-**/
come up /**cə́ṛ-**/
committee /**kəmēṭi**/ F.
compel /**məjbur kər-**/
consider /**sə́mj-**/
cook (*intr.*) /**pək(k)-**/ : (*trans.*) /**pəkā-**/
cooked /**pəkka**/
corn /**kəṇək**/ F.
country /**deṣ**/ M.
cry /**ro-**/
cup /**pyala**/ M.
cupboard /**əlmāri**/ F.
cut /**kəṭ(ṭ)-**/, /**və́ḍ(ḍ)-**/

daily /**roz**/
date /**tərī<u>kh</u>**/ F.
daughter /**ti**/ F.
daughter-in-law /**núŋ**/ F.
day /**dyn**/ M. (day of week) /**var**/ M.
dear /**pyara**/
December /**dəsə̄mbər**/ M.
deep /**ḍúṅga**/
delay /**cyr**/ M., /**der**/ F.
descend /**ləý-**/
desire /**ṣəwk**/ M.
die /**mər-**/
different /**vəkhra**/, /**hor**/
difficult /**əwkha**/
direction /**pasa**/ M.
dirty /**gənda**/
dismiss /**jwab de-**/
do /**kər-**/
doctor /**ḍakṭər**/ M.
dog /**kwtta**/ M.
door /**búa**/ M.
double /**duṇa**/
dress /**ḍres**/ M.
drink /**pi-**/
dry /**swkka**/

each /**hər**/
early /**jəldi**/
earn /**kəmā-**/
earth /**zymīŋ**/ F.
easy /**səwkha**/, /**əsān**/
eat /**kha-**/
effort /**koṣyṣ**/ F.
egg /**aṇḍa**/ M.
eight /**əṭ(ṭ)h**/
eighth /**əṭhvaŋ**/
eleven /**y̲araŋ**/
eleventh /**y̲árvaŋ**/
else /**hor**/
employ /**kəm yc la-** /
employee /**kərəmcari**/ M.

employment /**nəwkri**/ F.
empty /**khali**/
end (*intr.*) /**mwk-**/ :
(*trans.*) /**mwkā-**/
England /**yṅgləỹṇḍ**/
English /**əṅgrēz**/ :
(language) /**əṅgrēzi**/ F.
enter /**vəṛ-**/
envelope /**lyfāfa**/ M.
especially /**khas kərke**/,
/**khas təwr te**/
even /**vi**/, /**hi**/, /**i**/
even if /**pàŋveŋ**/
even then /**taŋ vi**/
evening /**ṣam**/ F.
every /**hər**/
every day /(**hər**) **roz**/
everyone /**hər koi**/,
/**sə́b koi**/
everything /**sə́b kẃj**/
eye /**ək(k)h**/ F.

face /**múŋ**/ M.
factory /**karkhana**/ M.
fall /**pəy-**/ : /**ḍyg(g)-**/
famous /**mənnya pərmə̄nnya**/
far /**dur**/
fare /**kərāya**/ M.
farmer /**zymīndar**/ M.
father /**pyo**/ M. :
(*respectful*) /**pyta**/ M.(II)
father-in-law /**səẃra**/ M.
fear /**ḍər-**/
February /**fərvəri**/ F.
few /**thoṛe**/
field /**khet**/ M.
fifth /**pəñjvaŋ**/
fight /**ləṛ-**/
fill /**pə̀r-**/
film /**fyləm**/ F.
find /**myl-**/, /**lə́b(b)-**/
(*cf.* 16.8)
finger /**wṅgəḷ**/ F.
finish (*intr.*) /**mwk-**/ :
(*trans.*) /**mwkā-**/
fire /**əg(g)**/ F.
first /**pəýla**/
fit /**təgra**/
five /**pəñj**/
flow /**vəg-**/
flower /**phwl(l)**/ M.
fly /**wḍ(ḍ)-**/
food /**khaṇa**/ M., /**roṭi**/ F.
foot /**pəyr**/ M.
for /**ləi**/
forbidden /**məna**/
force /**məjbur kər-**/
forget /**pẁl ja-**/
forgive /**maf kər-**/
fork /**kaṇṭa**/ M.
four /**car**/ : (all four) /**care**/
fourth /**cəwtha**/
free (unoccupied) /**véla**/ :
(gratis) /**mwft**/
free time /**vél**/ F.
Friday /**ṣwkkərvar**/ M. :
/**jwma**/ M. (*Muslim*)
friend /**dost**/ M.
from /**toŋ**/ : (from people)
/**koḷoŋ**/
from here /**éthoŋ**/
from there /**óthoŋ**/

from where /jýtthoŋ/
from where ? /kýtthoŋ/
(in) front of /sámṇe/
fruit /phəl/ M.

garden /bag/ M.
gardener /mali/ M.
general /am/
generally /am kərke/
get /ləy-/ : /myl-/, /ləb(b)/ (*cf.* 16.8)
get up /wṭ(ṭ)h-/
girl /kwṛi/ F., /bəcci/ F.
give /de-/
glass /gylās/ M.
go /ja-/
go along /ṭwr-/
go away /cəla ja-/
go back /mwṛ-/
go down /ləý-/
go in /vəṛ-/
go off /cəla ja-/
go out /nykəl-/
go up /cə́ṛ-/
good /cəṅga/, /əccha/
granddaughter /potri/ F., /dótri/ F.
grandfather /dada/ M., /nana/ M.
grandmother /dadi/ F., /nani/ F.
grandson /potra/ M., /dótra/ M.
grass /kà/ F.
great /bəṛa/
green /həra/

ground /zymīŋ/ F.
guest /pərəẃṇa/ M.
gurdwara /gwrdwara/ M.

hair /vaḷ/ M.Pl. : (Sikhs' uncut hair) /kes/ M.Pl.
half /ə́dda/ : 1½ /ḍéṛ/ : 2½ /ṭài/ : +½ (half past) /sáḍe/
hand /hət(t)h/ M.
harm /nwkəs/ M.
happy /khwṣ/, /razi/
hard /əwkha/
hardly /məsaŋ/
hat /ṭopi/ F.
have (*cf.* 13.2)
he /ó/, /é/
head /syr/ M.
heat /gərmi/ F.
here /éthe/ : (to here) /édər
hide (*intr.*) /lwk-/ : (*trans.*) /lwkā-/
high /wcca/
hit /mar-/
holiday /chwṭṭi/ F.
home /kə̀r/ M.
hope /wmēd/ F.
horse /kə̀ṛa/ M.
hot /gərəm/
hour /kəẏṇṭa/ M.
house /kə̀r/ M.
how ? /kyveŋ/, /kys tərə̀ŋ/
how much ?, how many ? /kynnaŋ/
hundred /səw/
hunger /pẁk(k)h/ F.

I /**məyŋ**/
ice /**bərf**/ F.
if /**je**/, /**jekər**/
ill /**bəmār**/
immediately /**cə̀ṭpəṭ**/, /**hwṇe**/
in /**vyc**/, /**yc**/, /**cə**/
indeed /**hi**/, /**i**/
India /**pàrət**/
inside /**əndər**/
instead of /**di thaŋ**/
invite /**səd(d)-**/
-ish /**jýa**/
it /**ó**/, /**é**/

January /**jənvəri**/ F.
job /**kəm(m)**/ M., /**nəwkri**/ F.
judge /**əndāza la-**/
July /**jwlāi**/ F.
June /**jun**/ M.
just /**zəra**/

key /**kwñji**/ F.
kill /**mar swṭ(ṭ)-**/
knee /**goḍa**/ M.
knife /**chwri**/ F.
know /**jaṇ-**/ : /**pəta ho-**/, /**pəta ləg(g)-**/

labourer /**məzdūr**/ M.
ladder /**pəwṛi**/ F.
Lahore /**lə̀wr**/
land /**zymīŋ**/ F.
landlord /**malyk məkān**/ M.
language /**boli**/ F.
last /**pychla**/
laugh /**həs(s)-**/
leaf /**pəttər**/ M.
learn /**syk(k)h-**/
(at) least /**kə̀ṭṭokə̀ṭ**/
leave /**chəḍ(ḍ)-**/
left /**khəbba**/
leisure /**vél**/ F.
less /**kə̀ṭ**/
lesson /**səbək**/ M.
letter /**cyṭṭhi**/ F. : (of alphabet) /**əkkhər**/ M.
lie /**cùṭh**/ M. : /**cùṭh bol-**/
lie down /**ləmma pəy-**/
lift /**cwk(k)-**/
light /**jəlā-**/
like /**vaṅg**/
like that /**óo jýa**/
like this /**éo jýa**/
like what ? /**kýo jýa**/
listen /**swṇ-**/
little /**choṭa**/, /**nykka**/ : (a little) /**thoṛa**/
live /**rəýṇa**/
lock /**taḷa**/ M.
London /**ləṇḍən**/
long /**ləmma**/
look /**vekh-**/
look after /**sámb-**/
(be) lost /**gwac-**/
lot of /**bəẃt sare**/
low /**nivaŋ**/
luggage /**səmān**/ M.

make /**bəṇā-**/ : be made /**bəṇ-**/

man /**banda**/ M., /**admi**/ M.: (not woman) /**mərd**/ M.
manner /**təràŋ**/ F.
many /**kəi**/, /**bəẃt sare**/
March /**marəc**/ M.
market /**bəzār**/ M.
marriage /**vyá**/ M.
marry /**vyá kər-**/
matter /**gəl(l)**/ F.
May /**məi**/ F.
(by) means of /**ráiŋ**/
medicine /**dwāi**/ F.
mend /**ṭhik kər-**/
meet /**myl-**/
midday /**dwpəýr**/ F.
midnight /**áddi rat**/ F.
mile /**mil**/ M.
milk /**dẃd(d)**/ M.
million /**dəs lakh**/: ten million /**kərōṛ**/
mine /**mera**/
minister /**məntri**/ M., /**vəzīr**/ M.
minute /**myṇṭ**/ M.
Monday /**somvar**/ M.
money /**pəyse**/ M.Pl.
month /**mèina**/ M.
more /**vád**/, /**hor**/
morning /**savēr**/ F.
mosque /**məsīt**/ F.
mother /**maŋ**/ F.: (*respectful*) /**mata**/ F.
mother-in-law /**səs(s)**/ F.
mount /**cáṛ-**/
mouth /**múŋ**/ M.
Muslim /**mwsəlman**/
must (*cf.* 17.4)
my /**mera**/

name /**naŋ**/ M.
near /**neṛe**/
necessary /**cáida e**/
need /**loṛ**/ F.
neighbour /**gwáṇḍi**/ M.
neither . . . nor . . . /**na (hi)**/ . . . /**na (hi)**/ . . .
never /**kəde náiŋ**/
new /**navaŋ**/
news /**k͟həbər**/ F.
newspaper /**ək͟hbar**/ M.
next /**əgla**/
nice /**pyara**/
night /**rat**/ F.
nine /**nəwŋ**/
ninth /**navaŋ**/
no /**náiŋ (ji)**/, /**na (ji)**/
noon /**dwpəýr**/ F.
no one /**koi náiŋ**/
not /**náiŋ**/, /**na**/
nothing /**kẃj náiŋ**/
notice /**sucna**/ F.
November /**navāmbər**/ M.
now /**hwṇ**/, /**es veḷe**/
nowadays /**əjkəl**/
nowhere /**kyte náiŋ**/, /**kýdre náiŋ**/

o'clock /**vəje**/
October /**əktūbər**/ M.
of /**da**/: (= among) /**coŋ**/, /**vyccoŋ**/
of course /**zərūr**/

office /**dəftər**/ M.
often /**əksər**/
oh! /**oe**/
old (things) /**pwrāṇa**/ : (people) /**bẃḍḍa**/
on /**te**/, /**wtte**/
one /**yk**/ : just one /**ykkoi**/
only /**kevəl**/, /**syrəf**/
open (*intr.*) /**khẃl(l)-**/ : (*trans.*) /**khól-**/ : (door, window) /**lá-**/
opportunity /**məwka**/ M.
or /**jaŋ**/
orange /**maḷṭa**/ M.
order /**məṅg-**/
other /**hor**/ : (the other) /**duja**/
otherwise /**nəíŋ taŋ**/
ought to (*cf.* 17.4)
our(s) /**saḍa**/
outside /**bár**/
own /**apṇa**/

packet /**pəykəṭ**/ M.
pain /**dwk(k)h**/ M.
Pakistan /**pakystan**/
pan /**pàṇḍa**/ M.
paper /**kagəz**/ M.
part /**hyssa**/ M., /**pàg**/ M.
pen /**kələm**/ M.
penny /**pəyni**/ F.
people /**lokiŋ**/ M.Pl.
perhaps /**kyte na**/, /**kýdre na**/
person /**admi**/ M.
pick up /**cwk(k)-**/
place /**thaŋ**/ F.
plant /**buṭi**/ F.
play /**kheḍ-**/
poetry /**kəvyta**/ F.
police /**pwls**/ F.
poor /**gərīb**/
porter /**kwli**/ M.
pot /**pàṇḍa**/ M.
potato /**alu**/ M.
pound /**pəwnḍ**/ M.
pleasure /**mərzi**/ F.
prepare /**tyar kər-**/
price /**mwl(l)**/ M.
pride /**fəkhər**/ M.
Punjab /**pəñjāb**/
Punjabi /**pəñjābi**/
purse /**thəyli**/ F.
put /**rək(k)h-**/, /**pa-**/
put on /**la-**/ : (clothes) /**pa-**/
put out /**kə́ḍ(ḍ)-**/
put under arm /**kəcche mar-**/

quarrel /**ləṛ-**/
quarter /**cəwtha hyssa**/ : +¼ (quarter past) /**səva**/ : −¼ (quarter to) /**pəwne**/ : 1¼ /**səva**/
quick /**tez**/
quickly /**jəldi**/
quite /**bylkwl**/

radio /**reḍyo**/
rain /**míŋ**/
rather /**jýa**/
raw /**kəcca**/

read /**pə́ɽ-**/
ready /**tyar**/
reckon /**əndāza la-**/
recognize /**pəchāɳ-**/
red /**lal**/
remember /**y̲ad a-**/
rent /**kərāya**/ M.
resemble /**myl- jwl-**/
restriction /**pabə̄ndi**/ F.
return (*intr.*) /**mwɽ-**/ :
(*trans.*) /**moɽ-**/
rich /**əmīr**/
ridiculous /**hasohiɳ**/
right /**ṭhik**/ : (not left)
/**səjja**/
ripe /**pəkka**/
rise /**cə́ɽ-**/, /**wṭ(ṭ)h-**/
river /**nədi**/ F.
road /**səɽək**/ F.
roof /**chət**/ F.
room /**kəmra**/ M.
rose /**gwlāb**/ M.
run /**nəs(s)-**/
rupee /**rwpya**/ M.

sad /**wdās**/
same /**ói**/, /**éi**/
same sort of /**ykko jýa**/
satisfied /**razi**/
Saturday /**ṣənychər(var)**/ M.
say /**kəý-**/, /**akh-**/
scarcely /**məsaŋ**/
school /**skul**/ M.
scissors /**kəyñci**/ F.
script /**lypi**/ F.
seat /**siṭ**/ F.
second /**duja**/ : (of time)
/**skyɳṭ**/ M.
secretly /**lwk chyp ke**/
see /**vekh-**/
seem /**jap-**/, /**nəzər a-**/
(be) seen /**nəzər a-**/,
/**nəzriŋ pəy-**/
self /**ap**/
sell /**vec-**/
send /**pej-**/
sensible /**hwṣyār**/
separate /**vəkhra**/
September /**sətə̄mbər**/ M.
servant /**nəwkər**/ M.
seven /**sət(t)**/
seventh /**sətvaŋ**/
several /**kəi**/
sew /**syu-**/
she /**ó**/, /**é**/
shoe /**buṭ**/ M.
shop /**həṭṭi**/ F. : ‘shops’
/**bəzār**/ M.
short /**choṭa**/
show /**vəkhā-**/
shut /**bənd**/ : /**bənd kər-**/ :
(door, window) /**mar-**/
side /**pasa**/ M.
sight /**nəzər**/ F.
Sikh /**syk(k)h**/ M.
sit /**bəyṭh-**/ : sit down
/**bəyṭh ja-**/
sister /**pəỳɳ**/ F.
sister-in-law /**saḷi**/ F.
six /**che**/
sixth /**chevaŋ**/

sky /**əsmān**/ M.
sleep /**səwŋ-**/
slowly /**həwḷi**/
small /**choṭa**/, /**nykka**/
smoke /**pi-**/
snow /**bərf**/ F.
so /**es kərke**/
so much, many /**enaŋ**/, /**onaŋ**/
so that /**taŋ jo**/
(be) sold /**vyk-**/
some /**koi**/, /**kẃj**/
someone /**koi**/
something /**kẃj**/
sometimes /**kəde**/
somewhere /**kyte**/, /**kýdre**/
son /**pwttər**/ M.
son-in-law /**jwāi**/ M.
sorrow /**dwk(k)h**/ M.
speak /**bol-**/
special /**k͟has**/
speech /**boli**/ F.
spoon /**cəmməc**/ M.
stairs /**pəwṛiaŋ**/ F.Pl.
stale /**béa**/
stamp /**ṭykəṭ**/ M.
stand /**khlo-**/ : stand up /**khlo ja-**/
station /**sṭeṣən**/ M.
step /**pəwṛi**/ F.
stick /**soṭa**/ M., /**soṭi**/ F.
still /**əje**/
stop (*intr.*) /**rwk-**/ : (*trans.*) /**rok-**/
story /**kàṇi**/ F.
street /**səṛək**/ F.
strong /**təgra**/ : (of tea, *etc.*) /**tez**/
study /**páṛ-**/
such /**əjýa**/
suddenly /**əcəṇcet**/
sugar /**cini**/ F.
summer /**gərmiaŋ**/ F.Pl.
summon /**bwlā-**/
Sunday /**əytvar**/ M.
sun /**surəj**/ M.
sunshine /**tẁp(p)**/ F.
surprise /**həyrāni**/ F.
sweet /**myṭṭha**/

table /**mez**/ F., M.
tailor /**dərzi**/ M.
take /**ləy-**/
take off (clothes) /**lá-**/
tall /**ləmma**/
talk /**gəllaŋ kər-**/ : start talking /**gəlliŋ pəy-**/
task /**kəm(m)**/ M.
taxi /**ṭəyksi**/ F.
tea /**cá**/ F.
teach /**pəṛà-**/
teacher /**wstād**/ M.
telephone /**ṭəylyfon**/ M.
tell /**dəs(s)-**/
ten /**dəs**/
tenth /**dəsvaŋ**/
than /**naḷoŋ**/, /**toŋ**/
thank you /**tànvad**/ : /**ṣwkria**/ (*Muslim*)
that /**ó**/ : (= who, which) /**jo**/, /**jéṛa**/ : (*conj.*) /**ky**/
that very /**ói**/

then /**odoŋ**/, /**os veḷe**/ : /**taŋ**/ : /**fer**/
there /**óthe**/ : (to here) /**ódər**/
therefore /**es kərke**/
these /**é**/
they /**ó**/, /**é**/
thing /**ciz**/ F. : /**gəl(l)**/ F.
think /**soc-**/, /**sə́mj-**/ : *or use* /**khyal**/ M.
third /**tija**/
thirst /**tré**/ F.
this /**é**/
this very /**éi**/
those /**ó**/
thought /**khyal**/ M.
(be) thoughtful /**sociŋ pəy-**/
thousand /**həzār**/ : hundred thousand /**lək(k)h**/
three /**tyn(n)**/ : /**trəy**/ (*dial.*) : all three /**tynne**/
throw /**swṭ(ṭ)-**/
Thursday /**virvar**/ M. : /**jwmerat**/ F. (*Muslim*)
thus /**eveŋ**/, /**es tərȁŋ**/
ticket /**ṭykəṭ**/ M.
tie /**bə́n(n)-**/
time /**veḷa**/ M., /**vəkət**/ M. : /**vari**/ F. : /**cyr**/ M., /**der**/ F. : for a long time /**kynnaŋ cyr**/
(be) tired /**thək-**/
to /**nuŋ**/ : (to people) /**koḷ**/
to-day /**əj**/
together /**rəl ke**/, /**naḷ**/ : /**kəṭṭha**/
to-morrow /**kə́l**/ : day after to-morrow /**pərsoŋ**/
too /**vi**/
towards /**vəl**/
town /**ṣəýr**/ M.
train /**gəḍḍi**/ F., /**ṭren**/ M.
translation /**ənvād**/ M.
tree /**rwk(k)h**/ M., /**buṭa**/ M.
triple /**tiṇa**/
true /**səcca**/
trust /**pəròsa**/ M.
trustworthy /**pəròse yog**/
try /**koṣyṣ kər-**/ : /**jətən kər-**/
Tuesday /**məṅgəḷ(var)**/ M.
turban /**pəgṛi**/ F., /**pəg(g)**/ F.
turn /**vari**/ F. : (*intr.*) /**phyr-**/, /**mwṛ-**/ : (*trans.*) /**moṛ-**/
twelfth /**bárvaŋ**/
twelve /**baraŋ**/
twice /**do vari**/
two /**do**/

uncle /**caca**/ M., /**mama**/ M.
under /**heṭh**/
understand /**sə́mj-**/, /**sə́mj a-**/
uniform /**vərdi**/ F.
unoccupied /**véla**/ : (= empty) /**khali**/
until /**tək**/, /**taiŋ**/
use /**vərt-**/
(be) useful /**kəm a-**/
usually /**əksər**/, /**am kərke**/

vehicle /**gəḍḍi**/ F.
very /**bəẃt**/, /**bəṛa**/
village /**pyṇḍ**/ M.

wait for /**wḍīk-**/
wake up (*intr.*) /**jag-**/ : (*trans.*) /**jəgā-**/
wall /**kénd**/ M.
wander about /**phyr-**/
want /**cá-**/ : /**cáida e**/ : /**ji kər-**/
warm /**gərəm**/
wash /**tò-**/ : (oneself) /**nà-**/
washerman /**tòbi**/ M.
water /**paṇi**/ M.
way /**təràŋ**/ F.
we /**əsiŋ**/ : /**apaŋ**/ (*dial.*)
wear /**pa-**/
Wednesday /**bẃd(var)**/ M.
week /**həfta**/ M.
well /**cəṅgi təràŋ**/ : (*emph.*) /**te**/
(be) wet /**pỳj(j)-**/
what ? /**kí**/, /**kéṛa**/
whatever /**jo kẃj**/
when /**jəd**/, /**jədoŋ**/
when ? /**kəd**/, /**kədoŋ**/, /**kys veḷe**/
where /**jytthe**/ : (to where) /**jýddər**/
where ? /**kýtthe**/ : (to where ?) /**kýddər**/
where from ? /**kýtthoŋ**/
whether . . . or . . . /**pàŋveŋ**/ . . . /**pàŋveŋ**/ . . .
which /**jo**/, /**jéṛa**/
which ? /**kéṛa**/
white /**cyṭṭa**/
who /**jo**/, /**jéṛa**/
who ? /**kəwṇ**/, /**kéṛa**/
whoever /**jo koi**/
whole /**sara**/
why ? /**kyoŋ**/
wide /**cəwṛa**/
wife /**vəẃṭi**/ F.
wind /**va**/ F.
window /**bari**/ F.
winter /**syaḷ**/ M., /**sərdiaŋ**/ F.Pl.
with /**naḷ**/
without /**bynāŋ**/
woman /**tiviŋ**/ F., /**ystri**/ F.
word /**ṣəbəd**/ M., /**ləfəz**/ M. (*Muslim*)
work /**kəm(m)**/ M. : /**kəm kər-**/
workman /**məzdūr**/ M.
write /**lykh-**/
wrong /**gəḷt**/

year /**vəra**/ M.
yes /**haŋ (ji)**/, /**aho (ji)**/
yesterday /**kə́l**/ : day before yesterday /**pərsoŋ**/
yet /**əje**/
you /**twsiŋ**/ : /**tuŋ**/
your(s) /**tẁaḍa**/ : /**tera**/

LANGUAGE BOOKS PUBLISHED BY TEACH YOURSELF BOOKS

05771 8	**Arabic** A. S. Tritton	60p
05744 2	**Arabic, Colloquial** T. F. Mitchell	50p
05772 6	**Bengali** D. F. Hudson	40p
05936 2	**Cantonese** R. Bruce	60p
05773 4	**Chinese** H. R. Williamson	75p
05776 9	**Czech** W. R. & Z. Lee	60p
05777 7	**Danish** H. A. Koefoed	50p
05778 3	**Dutch** H. Koolhoven	50p
05779 3	**Dutch Dictionary** P. & M. King	60p
05780 7	**English for Swahili Speaking People** D. V. Perrot	40p
05792 0	**English, Good** G. H. Thornton & K. Baron	50p
05575 8	**English Grammar** G. S. Humphreys	40p
05781 5	**Esperanto** J. Cresswell & J. Hartley	50p
05950 8	**Esperanto Dictionary** J. C. Wells	75p
05782 3	**Finnish** A. H. Whitney	50p
05393 3	**Finnish Reader** A. H. Whitney	50p
05783 1	**French** J. Adams & N. Scarlyn Wilson	40p

LANGUAGES IN TEACH YOURSELF BOOKS

05912 5	**French, A First** N. Scarlyn Wilson	40p
05784 X	**French Dictionary**	75p
05579 0	**French, Everyday** N. Scarlyn Wilson	50p
05785 8	**French Grammar** E. S. Jenkins	40p
05913 3	**French Reader** N. Scarlyn Wilson	40p
05787 4	**French Revision** K. D. Munro	40p
15153 6	**Gaelic** R. Mackinnon	60p
05156 6	**German, A First** L. Stringer	40p
05788 2	**German** J. Adams	40p
05789 0	**German Dictionary**	60p
05790 4	**German Grammar** P. G. Wilson	50p
05808 0	**German, More** S. W. Wells	50p
05791 2	**German Phrase Book**	40p
05827 7	**German Reader** L. Stringer	40p
05793 9	**Greek** F. Kinchin Smith & T. L. Melluish	60p
05970 2	**Greek Phrase Book, Modern**	40p
05958 3	**Hausa** Charles H. Kraft & A. H. M. Kirk-Greene	75p
05794 7	**Hebrew, Biblical** R. K. Harrison	40p
05795 5	**Icelandic** P. J. T. Glendening	50p
05796 3	**Indonesian** J. B. Kwee	40p

LANGUAGES IN TEACH YOURSELF BOOKS

05797 1	**Irish** M. Dillon & D. o Croinin	50p
05798 X	**Italian** K. Speight	50p
05800 5	**Japanese** C. J. Dunn & S. Yanada	60p
05801 3	**Latin** F. Kinchin Smith	60p
05498 0	**Latin Dictionary** A. Wilson	75p
05803 X	**Latvian** T. Budina-Lazdina	75p
12467 9	**Linguistics, General** J. Aitchison	50p
05804 8	**Malay** M. B. Lewis	60p
05805 6	**Maltese** J. Aquilina	50p
05671 1	**New Testament Greek** D. F. Hudson	40p
05809 9	**Norwegian** I. Marm & A. Sommerfelt	50p
05810 2	**Old English** L. Blakeley	50p
05807 2	**Persian, Modern** J. Mace	60p
05811 0	**Polish** M. Corbridge-Pataniowska	60p
05812 9	**Portuguese** J. W. Barker	40p
12464 4	**Punjabi** C. Shackle	50p
05980 X	**Romanian** M. Murrell & V. Stefanescu-Draganesti	60p
05813 7	**Russian** M. Fourman	60p

LANGUAGES IN TEACH YOURSELF BOOKS

16412 3	**Russian Dictionary** J. Grosberg	75p
05816 1	**Samoan** C. C. Marsack	40p
16553 7	**Serbo-Croat** V. Javarek & M. Sudjic	40p
05818 8	**Serbo-Croatian Phrase Book** V. Ellis	40p
05384 4	**Serbo-Croatian Reader** Vera Javarek	60p
05819 6	**Spanish** N. Scarlyn Wilson	40p
05820 X	**Spanish Dictionary** M. H. Raventos	95p
05580 4	**Spanish, Everyday** L. D. Collier	40p
05821 8	**Spanish Phrase Book** W. W. Timms & M. Pulgar	50p
05823 4	**Swahili** D. V. Perrot	50p
05824 2	**Swahili Dictionary** D. V. Perrot	50p
05825 0	**Swedish** T. J. McClean	60p
05826 9	**Swedish Phrase Book**	40p
12468 7	**Translating** I. Finlay	40p
05828 5	**Turkish** G. L. Lewis	40p
05740 8	**Urdu** T. Grahame Bailey	60p
05829 3	**Welsh** T. Bowen & T. J. Rhys Jones	40p
05995 8	**Yoruba** E. C. Rowlands	60p

Available wherever Teach Yourself Books are sold. For a complete list of *Teach Yourself Books* write to: St. Paul's House, Warwick Lane, London EC4P 4AH

Ingalls

(Pergatos)

PUNJABI

Punjabi is one of the more important languages of India and Pakistan, also encountered today throughout Britain. The language itself is distantly related to English, making it easier for an English-speaking person to learn.

This complete course in basic Punjabi presents a simple, everyday form of the language – enabling the student to carry on a straightforward conversation with a native-speaker. All the main grammar points and vocabulary are introduced in a series of graded lessons and exercises. Pronunciation is given due attention, and a phonetic script is used to make it simpler.

For those wishing to read Punjabi as well, a section on the Gurmukhi script has been included, together with a reading list for further study.

Published in USA by
David McKay Company, Inc.
ISBN 0 340 12464 4

UNITED KINGDOM	50p
AUSTRALIA	$1.50
NEW ZEALAND	$1.45

*recommended but not obligatory